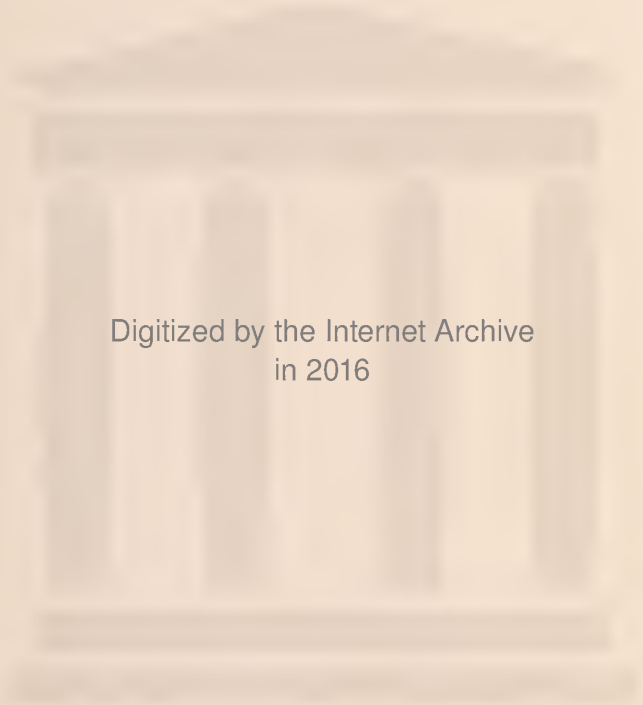


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VOL. III.

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## CHINESE REPOSITORY.

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ART. I. *Small feet of the Chinese females: remarks on the origin of the custom of compressing the feet; the extent and effects of the practice; with an anatomical description of a small foot.*

Ample evidence of the inefficacy of the ethical systems of the Chinese, is found in their national and domestic customs. Not only the minds of the people, but their bodies also, are distorted and deformed by unnatural usages; and those laws, physical as well as moral, which the Creator designed for the good of his creatures, are perverted, and, if possible, would be annihilated. The truth of these remarks is presented to our view in a clear light by the anatomical description, which forms a part of this article. Historians are not agreed as to the time or place in which the practice of compressing the feet originated. Du Halde states, but on what authority he does not inform us, that the practice originated with the infamous Take, the last empress of the Shang dynasty, who perished in its overthrow, B. C. 1123. “Her own feet being very small, she bound them tight with fillets, affecting to make that pass for a beauty which was really a deformity. However, the women all followed her example; and this ridiculous custom is so thoroughly established, that to have feet of the natural size is enough to render them contemptible.” Again, the same author remarks, “The Chinese themselves are not certain what gave rise to this odd custom. The story current among us, which attributes the invention to the ancient Chinese, who, to oblige their wives to keep at home, are said to have brought little feet into fashion, is by some looked upon as fabulous. The far greater number think it to be a political design, to keep women in continual subjection. It is certain, that they are extremely confined, and seldom stir out of their apartments, which are in the most retired place in the house; having no communication with any but the women—

servants.” Others state that the custom originated in the time of the woo tae, or ‘five dynasties,’ about A. D. 925. According to a native historian, quoted in Morrison’s View of China, “it is not known when the small feet of females were introduced. It is said that the custom arose in the time of the five dynasties. Le Howchoo ordered his concubine, Yaou, to bind her feet with silk, and cause them to appear small, and in the shape of the new moon. From this, sprung the imitation of every other female.”

In regard to the extent and effects of the practice, there is not the same degree of uncertainty. It prevails more or less throughout the whole empire, but only among the Chinese. The Tartar ladies do not yield to the cruel custom, but allow their feet to retain their natural form. In the largest towns and cities, and generally in the most fashionable parts of the country, a majority of the females have their feet compressed. In some places, as many as seven or eight in ten are tormented in this way; in other places, the number is not more than four or five in ten. The operation of compressing the feet is commenced in infancy; and so closely and constantly are the bandages applied, in the most successful cases, as to prevent almost entirely the growth and extension of the limb. Ladies of rank and taste, who are *fashioned* in this manner, are rendered quite unable to walk. The effects of this process are extremely painful. Children will often tear away the bandages in order to gain relief from the torture; but their temporary removal, it is said, greatly increases the pain by causing a violent revulsion of the blood to the feet. This violent compression of the limbs, moreover, is injurious to health, and renders the victim a cripple through life. In some cases the compression is very slight, and consequently the effect is less hurtful. It is no marvel that the Chinese ladies never dance; it is rather a matter of surprise that they can move at all on such ill shaped and distorted members; some of which, scarcely if at all, exceed two and a half inches in length. Those who can avoid it, seldom appear abroad except in sedans; (we speak of those in the neighborhood of Canton;) but there are frequent cases, among the poorer classes, where the unhappy victims of this barbarous custom are compelled to walk on their little feet. Their gait appears exceedingly awkward to others, and must be painful to themselves. Generally, in attempting to walk any considerable distance, they find a stick, or the shoulder of a matron or servant girl, a necessary support. In walking, the body is bent forwards at a considerable inclination, in order to place the centre of gravity over the feet; and the great muscular exertion required for preserving the balance is evinced by the rapid motion of the arms, and the hobbling shortness of the steps.

The form of these ‘golden lilies,’ *kin leën*, as the Chinese call them, is accurately described in the following paper, from the Transactions of the Royal Society of London. It was written by Bransby Blake Cooper, esq., surgeon to Guy’s hospital; and was communicated to the society by the secretary, P. M. Roget, M. D., March 5th, 1829.

“A specimen of a Chinese foot, the account of which I have the honor to lay before the Royal Society, was removed from the dead body of a female found floating in the river at Canton. On its arrival in England, it was presented to sir Astley Cooper, to whose kindness I am indebted for the opportunity of making this curious dissection. Without entering into an inquiry whether this singular construction, and as we should esteem it hideous deformity, of the Chinese female foot, had its origin in oriental jealousy, or was the result of an unnatural taste in beauty; I shall content myself with describing the remarkable deviations from original structure, which it almost everywhere presents. It may be proper, however, to remark, that as this conformation is the result of art, commenced at the earliest age, and exercised on the persons of females only, we should naturally expect to find the most perfect specimens among those of the highest rank. Now as this body was found under circumstances which lead me to suppose that it was one of the lower orders, the measured proportions of the foot are therefore to be considered somewhat above the more successful results of this cruel art, when completed on the feet of those in more exalted stations of life.

“To an unpracticed eye, the Chinese foot has more the appearance of a congenital malformation than the effect of art, however long continued; and although no real luxation has taken place, yet at first sight we should either consider it as that species of deformity vulgarly called club-foot, or the result of some accidental dislocation, which from ignorance and want of surgical skill, had been left uncorrected.

“From the diminutive size of the foot, the height of the instep, the want of breadth, and above all, the extremely dense nature of the cellular tissue of the foot, it is evident that progression must at all times be difficult, and even the poising of the body when in the erect position, must require unusual exertion of muscular power, which, considering the disadvantages with which these muscles have to contend, is a matter of no small astonishment.

“From the heel to the great toe, the foot is unusually short, not exceeding five inches, and is said in some instances to measure even less than this; and the great toe itself, which, in its natural and free state, projects forward in a straight direction, is bent, with a peculiar abruptness, upwards and backwards, whilst the remaining toes, with the exception of the first phalanx of the second and third, are doubled in beneath the sole of the foot, so as to leave scarcely any breadth at this part of the foot, which in the unconstrained limb is commonly the broadest; and the striking shortness of the heel, scarcely projecting beyond the line of the leg, which itself descends upon the foot at a considerable obliquity from behind forwards, imparts an appearance to the foot, as if it were kept in a state of permanent extension. The upper surface of the foot is very convex; but its convexity is irregular and unnatural, presenting a sudden and prominent projection just anterior to the external malleolus, and above the outer extremity of a deep cleft which traverses the

sole of the foot. But as it is in the sole, that the most remarkable alterations are produced, I shall give a particular description of it first.

*"Sole of the foot.* In describing the sole, we will suppose the foot to rest upon the heel, as it would do were the individual placed horizontally upon the back. In this view, we observe the great toe bent backwards towards the leg, and immediately beneath the articulation of its two phalanges, the second toe is so twisted under it that its extremity reaches to the inner edge of the foot; its nail occupies the centre of this position, having a considerable projection of integument beyond it. Next, but still anterior to the ball of the great toe, are the two extreme phalanges of the third toe; they are placed more obliquely than the phalanges of the second toe, and consequently do not reach so far inwards across the foot. The nail of this toe is somewhat nearer its extremity, but more completely on its anterior surface, so as nearly to touch the edge of the preceding one. A corn which appears on the space external and posterior to the nail of this toe, seems to indicate that, as the point of the fore part of the foot which is first subjected to pressure. We come now to the ball of the great toe, which separates the toes already described from the two outer ones; it does not present its usual full, convex appearance, but is flattened on its under surface, and compressed from before backwards by the position of the third and fourth toes. The position of the two remaining toes is very remarkable, and differs essentially from that of the others: for while in them only two phalanges are bent under the plantar region of the foot, in these all the phalanges are doubled beneath it in such a manner as to produce a visible depression in the external edge of the foot. The fourth toe is placed more obliquely than the third, with its nail very much contracted, and is situated on its anterior edge; a large corn presents itself more external to the nail than in the third toe. The last or fifth toe stretches in the transverse direction across the under surface of the foot, and forms the anterior boundary to a deep cleft which occupies the centre of the sole. This toe is so much expanded as to appear the largest; externally and posterior to its nail, it has two corns, placed much in the same manner as that in the fourth toe. But the strangest feature in this deformity, is the cleft or hollow just mentioned; it is very deep, with a slight obliquity from without inwards, and extends transversely across the whole breadth of the foot between the toes and the heel. To judge from its appearance, one might suppose that the heel and toes had been forcibly brought together, so as considerably to diminish the whole length of the foot, and to convert its natural longitudinal hollow into that deep concavity. The heel, which forms the other boundary of the cleft, presents a large square surface, if not entirely flattened, yet with a striking diminution of convexity, so as to suggest the probability that it affords the principal point of support in progression; a surmise which is further corroborated by the great density of the skin in this part.

*"Dorsum of the foot.* The external character of the foot is completely altered here also; the direction of the leg downward and for-

ward forming before an obtuse angle with the foot, so as to give it an appearance of permanent extension, is the first circumstance worthy of notice. The dorsum rises with an unusual convexity, not only from behind forwards, but also from side to side; it affords a distinct protuberance situated just before the external malleolus, and above the outer extremity of the cleft in the sole, which is here very conspicuous; anterior to this eminence, the dorsum presents a plane surface facing outwards, till it slopes off rapidly beneath where the toes are turned under the sole. There is but a trifling alteration in the aspect of the inner surface of the dorsum; this side of the foot having undergone but little distortion: but the manner in which the dorsum is united with the great toe, deserves yet to be particularly noticed. A considerable angle distinguishes their point of junction, resulting from the dent or hollow, which the abrupt direction of the great toe upwards and forwards produces upon that surface. In this view we have the dorsum of the great toe with its aspect directly upwards; whilst the inner surface of the first phalanx of the second toe, has its dorsum turned outwards. Only a small portion of the inner surface of the third toe can be perceived in this view, whilst the remaining toes are buried beneath the foot. Posteriorly, there is little to remark, beyond the extreme shortness of the heel, which is not flatter, but wider than in the natural condition.

"The integuments covering the heel are unusually dense, hard, and resisting, and the cuticle is of a remarkable thickness. The subcutaneous structure resembles rather the fatty sole of a horse's foot, than any human tissue. The skin which covers the rest of the sole, presents a corrugated appearance, and is somewhat thicker than in an ordinary foot; but in those places where it had been defended from external pressure by the intervention of the toes, which passed under it, it does not deviate from the natural construction. On the dorsum, the integuments offer nothing unusual; unless it be the nail of the great toe, which, as might be anticipated from constant compression, is rendered particularly convex from side to side. The other nails are not visible in this aspect of the foot. The tendons do not appear to have undergone any change, further than as their direction depended upon the altered position of the bones. It is, however, in the skeleton of the foot, that we observe the greatest changes produced by art. The powerful effect of long continued pressure over the direction even of the bones is here very striking.

"The position of the os calcis is very remarkably altered; instead of the posterior projection which usually forms the heel, a straight line is preserved in this direction, not deviating from the line of the tibia; and the projecting point, which forms in an ordinary foot the most posterior process, and into which the tendo Achillis is inserted, touches the ground, and becomes the point d'appui for sustaining the whole weight of the body. The articular surface of the calcis, in connection with the cuboid bone, is about half an inch anterior to, and two inches above this point; while the astragalar joint is behind, and somewhat below the calco cuboidal articulation; consequently, the

direction of the os calcis, (in its long axis,) instead of being from behind forwards, is from below upwards, with the slightest possible inclination forwards. The most prominent parts of the instep are the round head of the astragalus, and the cuboidal articulation of the os calcis. From this, the remaining tarsal bones slope downwards at nearly a right angular inclination to join the metatarsal bones, whose obliquity is still downwards, until they rest on their phalangeal extremities.

"The length between the os calcis where it touches the ground, and the most anterior part of the metatarsal bone of the great toe, is 4 inches. The length of the foot, including the toes,  $5\frac{1}{4}$  inches. The height of the instep,  $3\frac{1}{2}$  inches. Thus the arch of the foot has a span of two inches and a quarter, with the height of two inches, which space is filled up with the condensed cellular substance before described. The cleft of the sole traverses the foot at this place, and is three inches in depth. The width of the foot at its broadest part is barely two inches. The points of support are the os calcis, the anterior extremity of the metatarsal bone of the great toe, and the dorsal surface of the fourth and fifth toes, which are bent under the foot so as to press the ground at this part.

"Such are the anatomical particulars of this singular deformity; and although Nature has, by providing an accumulation of fat, thickening the skin and cuticle, and widening the surface of the heel, done her utmost to rectify the evil consequences of an unnatural custom, yet the awkward gait of a person attempting to walk on such deformed members may be easily imagined. Under such circumstances, in order to preserve equilibrium in an attempt to walk, it must be necessary to bend the body forwards in an uneasy position, and at the expense of a muscular exertion, which in ordinary progression is not put forth. To what extent the general health of the unfortunate individual thus deprived of the natural means of exertion may be affected, is a curious subject of inquiry, and remains, I believe, to be ascertained. I may be permitted to add, that the existence of this extraordinary custom, though familiar to our ears, is presented in a forcible light to our imagination by such a specimen as I have the honor to present to the Royal Society.

"In offering to the Royal Society this brief sketch of the dissected foot, I do not pretend to attach to the subject any more importance than it deserves; nevertheless I have thought it would be considered as curious, and calculated to interest scientific men. And further, as its description has hitherto formed a desideratum in our accounts of anatomical curiosities, I have thought that my endeavor to supply it would not be unacceptable."

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ART. II. *Woo Tsihteen, empress of China: her parentage; admission to the palace; kills her daughter with her own hands; causes the death of the empress, and is elevated in her stead; takes the title of Queen of Heaven, and reigns absolute.*

History, whether of ancient or modern times, of the eastern or western world, can afford but few examples, either of men or women, whose acts of cruelty and injustice equal those of the empress Woo Tsihteen. Her malignant course appeared the more conspicuous, because it was run during the early part of a dynasty, which in the annals of China is renowned for its pacific character. After a long series of most destructive and bloody wars, which were waged by several contending states, the family of Tang gained complete ascendancy over the empire, A. D. 618. The first monarch of this line, after a reign of nine years, abdicated the throne in favor of his second son, Taetsung. There were, at that time, among the ladies of the imperial palace, several degrees of rank, all inferior to the empress. Those who composed the lowest rank were called *tsac jin*, 'talented ladies,' and were usually the daughters of obscure parents. To this rank, Woo Tsihteen was elevated by the emperor Taetsung. On his demise, she became the favorite of his son and successor, Kaoutsung, and rose rapidly till she became the sovereign of earth and queen of heaven. And after a career not less inglorious than extraordinary, she died in the eighty-second year of her age. A brief account of this 'talented lady' will afford additional evidence of the truth of the position, that the moral qualities which give rise to wars are not less prevalent in the eastern than in the western world, and that China has not suffered less by bad government than other nations of the earth.

Woo Tsihteen, like Catherine the First of Russia, was of obscure and humble parentage. Her father and his wife had both advanced almost to the age of fifty, when being childless they resolved that he should bring to his house a concubine. Chang, the daughter of a carpenter was selected, who afterwards became the mother of Woo Tsihteen, about A. D. 624. This obscure parentage, joined to the general tenor of her life, has served to make her a fine subject for Chinese novelists, who relate many marvelous tales concerning her birth and childhood. But the simple truth is enough. At the early age of fourteen, she was taken from her parents by the renowned Taetsung, and placed among the 'talented ladies' of the palace. There she continued to enjoy the favor of her master, till his death, A. D. 650. She was then, with many other of the imperial ladies, removed to a nunnery.

Kaoutsung, the ninth son of the late emperor, succeeded his father at the age of twenty-two, and reigned thirty-four years. This monarch, while attending on his father, frequently saw Woo Tsihteen, and was captivated by her charms. On his elevation to the throne, his wife Wangshe, a lady of rank, was made empress, and Seaou-

shuh became a favorite concubine. Between these two persons, jealousies soon arose, and they became inveterate enemies. In the meantime, the emperor, on the anniversary of his father's death, had to repair to the nunnery to offer incense. There he saw again the 'talented lady,' and was more than ever pleased with her charms. The empress Wangshe heard of this, and immediately took measures to secure her return to the palace, hoping by her means to detach the affections of the emperor from the favorite concubine. In this she was successful. Woo Tsihteen was restored to the palace, and at once enjoyed full scope for the display of her blandishments, and the exercise of her abilities. With the most assiduous care she accommodated herself to the empress, who, even in the presence of the emperor, praised her and called her beautiful. But the talented lady knew how to touch another string, and so skillfully, that "it was not long," says the Chinese historian, "before she was blessed with great favor, and promoted to the rank of *chaou e*," a post of high distinction. The die was now cast. Both the empress and the favorite concubine found themselves neglected, and became friendly to each other that they might the better destroy the influence of their rival. All their efforts, however, were of no avail.

The friends of Woo Tsihteen, one after another came into places of power and trust, while those of Wangshe began to lose the influence and the stations which they had held. All the arts and devices within the reach of her ladyship were put in requisition. She flattered those who were offended with the empress, and bestowed freely among the eunuchs and others whatever gifts she received from the emperor; to whose ear, at the same time, she conveyed every tale she could collect against his wife. One of these tales was that the empress was disrespectful to his majesty's mother. This fixed him in the purpose of putting her away, and of elevating Woo Tsihteen in her stead. But in order to carry into effect her plan, it was necessary to have some ostensible reason which would form an excuse for so harsh a measure. The facts which furnished the pretext are so unnatural as scarcely to be credible. Woo Tsihteen presented the emperor with an infant daughter: the empress, as in duty bound, attended the accouchement; fondled the child; and forthwith left the apartment. His majesty, according to previous arrangement, was the next to make his appearance on the occasion. But between the exit of the one, and the entrance of the other, the mother with her own savage hands destroyed the life of the infant, and covered up its lifeless body. On the emperor's approach, she manifested great joy and delight, and hastened to uncover the child. But oh, what horror! The babe was dead! The mother astonished, wept bitterly, and called for the attendants who had approached the infant. The attendants were interrogated, and all said that the only person who had fondled the child was the empress, who had just left the room. Suspicion now was doubly strong. What! said the monarch, as he kindled with rage, has the empress carried her resentment to such a degree, that she presumes to take the life of my daughter?

Woo Tsihteen had now gained her point; and there was no longer wanting evidence to fix the degradation of Wangshe. The tongue of the talented lady, surcharged with venom, reiterated the false allegations against the unhappy empress, urging the monarch to the execution of his purpose. Kaoutsung knew, or should have known, that Wangshe was innocent; but so assiduous and artful was her adversary, that she found no opportunity of vindicating her character. Still the emperor hesitated; summoned before him his chief ministers; and by every argument he could urge, endeavored to gain their concurrence. The empress, it was urged, was childless, and of course there was no heir to the throne except an adopted son; but it was otherwise with Woo Tsihteen; she ought, therefore, to be elevated, that her son might succeed to the throne. Against all these arguments the ministers remonstrated, and were dismissed. Again they were assembled; and again they remonstrated. One of them laid the badge of his office at the foot of the throne, declaring himself willing to be banished or to die, rather than consent to the degradation of Wangshe, and the elevation of her rival. At this, the emperor was enraged and ordered him to be removed from his presence. At the same moment, Woo Tsihteen, who had placed herself behind the screen, where she could hear the debate, exclaimed, 'crush and kill the old dog.' A scene of confusion ensued, and the contention rose to a high pitch. At length it was argued, that it was a domestic affair; that ministers ought not to be consulted; that the emperor should act according to his own pleasure; and that, as poor peasants were permitted to put away one wife and take another at pleasure, 'much more ought the son of heaven to enjoy this liberty.' This was enough. Forthwith Wangshe was degraded; the talented but infamous Woo Tsihteen proclaimed empress in her stead; and heralds dispatched throughout the empire to announce the joyful event.

Thus elevated, she found new scope for her abilities, the sure signal for new cruelties. According to the custom of the court, all the officers of state repaired to the palace to show their respect to her majesty. In the meantime, the late empress Wangshe and the favorite concubine Senoushuh were both imprisoned in a remote apartment of the imperial buildings. But notwithstanding their present degradation, his majesty continually thought of them; and in one of his solitary walks, approached the cell where they were. His heart relented. He paused, and called them by name. The sound of his voice reached their ears, and Wangshe, bursting into tears, answered, "Most noble sire, think of my former state, and cause me once more to see the sun and moon; then I shall be most happy." His majesty replied, "I'll manage it." But his purpose was of no effect. For Woo Tsihteen, who had now gained such influence throughout the court, that her orders were implicitly obeyed, heard of the interview; and kindling into a rage, instantly sent her minions, bidding them cut off the hands and feet of the imprisoned ladies, and throw them into a jar of wine, scoffingly saying, "I'll make them drink to the bone." A few days afterwards, the unhappy Wangshe and

Seaonshuh both expired of their wounds. The vengeance of the murderess still pursued them ; nor did it cease, until at her command their lifeless corpses were cut and torn in pieces. Woo Tsihteën thus entered on her public career ; and from that time till her death, a period of forty years, she kept the whole empire in awe, and played such acts, political and domestic, as would make angels weep. A few of these we will briefly narrate.

While the late empress was in favor, being childless, she adopted a son, who with the consent of the emperor was appointed heir apparent to the throne. To displace this son, and elevate one of her own, was the next object which engaged the attention of Woo Tsihteën. Her design was easily and speedily carried into execution. Heu Kingsung, the same casuist who on a former emergency taught the emperor how to repudiate one wife and take another, now showed him and his talented consort how they might remove one heir and place another in his stead. "Chung, the heir apparent, is not the son of an empress, and no imperial blood flows in his veins. Hung is the legitimate son of her imperial majesty ; let him succeed to the throne, then the empire will enjoy tranquillity, and happiness will flow from the temple of ancestors." Thus argued the able minister. And every scruple being thus removed, Chung was displaced, and Hung appointed heir apparent in his stead. But, ill fated princes ! they were both destined soon to fall by the machinations of the empress. The first was 'permitted to enjoy the favor of being his own executioner.' The other, because he dared to remonstrate against the wicked purposes of his mother, she destroyed by poison, and elevated another of her sons in his stead ; who again in his turn was first displaced, and then murdered, in order to make room for another of her sons. This one, the third which she elevated, finally succeeded to the throne. But of him, more will be said in the sequel.

Several of the chief ministers of state, had, on numerous occasions, strenuously opposed the measures of Woo Tsihteën. Among these was the aged and faithful Changsun Wooke. The time had arrived for him to be set aside. Accordingly, he was summoned to the palace, and there falsely accused of plotting rebellion ; and under circumstances that prevented all hope of vindicating himself from the calumny, or of making any resistance, commanded to destroy his own life. That she might know how to select her victims, all the officers of state were encouraged to make free communications to the emperor, concerning both those who were in authority and those who were not. Memorials poured in from every quarter ; but the emperor, feeble and dim-sighted, was unable to examine them ; it was determined, therefore, that they should be submitted to the inspection of her majesty. They passed rapidly under her scrutinizing eye ; and she marked and directed at once what was to be done in every case which they brought to view. She began now to assume publicly the administration of the government, and shared equally with her lord the exercise of authority. Moreover, that respect for his majesty, as false as it was profound, now that she had gained the ascendancy

over him and others around her, was gradually laid aside. In fact, all his movements were regulated by her caprice; and he dared not even utter the truth in her presence, if it was in opposition to her will. Henceforward, there was no affair, whether great or small, connected with the government, that escaped her notice. "The supreme authority of the empire, reverted to the inner palace (i. e. to the empress); the son of heaven folded his arms; and within and without the court, their majesties were styled the two holy ones."

In the last part of the reign of Kaoutsung, the empire was visited by drought and famine. The talented Woo Tsihtecn seized on this calamity as an argument to persuade Kaoutsung to abdicate the throne, and leave to her undisputed control over the whole world. But to this he would not consent. However, it was soon determined, that his majesty should take the title of emperor of heaven, and that she should be styled the queen of heaven. At length Kaoutsung died. During the night in which he expired, a faithful minister was summoned to his bedside, and the monarch's last will and testament intrusted to his care. According to that document, his son Chungtsung, the third born of Woo Tsihtecn, was raised to the throne. The first and second sons of the empress, as we have seen above, were displaced, because they possessed dispositions which would not always readily yield to her purposes. And the young emperor Chungtsung, was next set aside, with as little ceremony as his elder brothers had been, and a younger and a weaker brother was placed in his stead. Woo Tsihtecn, the queen of heaven, now stood alone; and reigned absolute. Her murderous disposition knew no restraints. She reveled in blood and every species of excess. Prime ministers of state, members of the imperial household, and even her own brothers and sisters were murdered at her command. Once and again she endeavored to destroy all the 'seed royal' of Taetsung, the monarch who raised her from obscurity. In a word, almost every page of her history is stained with blood, and black with deeds of the foulest character. But enough of her cruelties have been exhibited, we think, to make good the declaration with which we commenced this article.

In the midst of her enormities, an occasional act was performed, which, irrespective of her general conduct, might claim commendation. When the people suffered by famines, inundations, and banditti, as they frequently did, she would sometimes adopt wise and salutary measures to relieve their distresses, and supply their wants. Some of the laws and regulations which she established have continued to the present day. She possessed extraordinary energy of character; and her ambition was unbounded. She could adapt herself, and could make others conform, to almost any circumstances which would serve her purposes. The religions of the country sometimes enjoyed her patronage. Buddhists and Taonists were even admitted to the palace. But on the Nestorian Christians, who entered the country about the time that she commenced her career, she placed the ban of the empire; and the storm of persecution raged fiercely against them.

Her own vanity, excited by the flattery of the crowds of sycophants who thronged her court, induced her to regard herself as something more than mortal. Her assumption of titles was most impious. After the death of Kaoutsung, not satisfied with being the queen of heaven, she took the title of emperor, and claimed the epithets holy and divine, styling herself at one time the holy and divine ruler; and at another time, assuming the titles holy mother, divine sovereign. Repeatedly, during her reign, she changed both her own name and that of the dynasty. And notwithstanding the inhuman manner in which she hewed down her own kindred,—brothers, sisters, daughters, sons, &c.,—she was still desirous that her name and family should be perpetuated. Accordingly, her name and her titles, written in broad capitals, were placed in courts and temples. Some of her family received posthumous honors; and others, who had not been sacrificed to her proud ambition, were elevated to places of trust.

At length her race was ended. During her administration, repeated attempts were made, by conspiracies, by secret memorials, and public remonstrances, to cut short her career: hitherto, however, they were ineffectual, or served only to hasten the accomplishment of new deeds of cruelty. Raised from obscurity at the age of fourteen, she was placed among the talented ladies of the palace; witnessed the death of the second and third monarchs of the Tang family; expelled the fourth from his throne; and for twenty-one years reigned absolute. But the cup of her iniquity was now full. A plan was formed to restore Chungtsung to the throne of his ancestors. At the hour of midnight, the conspirators, accompanied by her son, entered her apartment, and approached the couch on which Woo Tsihteën reclined. Roused from her slumbers, she soon learned the object of their visit; 'Heaven, earth, and his ancestors,' said their leader, 'desire your majesty to reinstate your son upon the throne; do this and their wish will be accomplished.' Her two confidential ministers were already laid aside; and five hundred armed men, the imperial guard, were standing with the conspirators, and ready to execute their commands. There was no time to hesitate. 'The government shall immediately revert to his hands,' was her reply. The next day, Chungtsung was placed on the throne; and his mother was removed to her own apartments, where a few months afterwards she died.

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ART. III. *The fur trade: animals which produce fine furs; those producing hairy skins; the progress of the fur trade in Asia, America, and Europe; imports into China.*

From the days of Nimrod, the "mighty hunter," the furs and skins of animals have been sought both for use and ornament. The hun-

ting of these animals has been carried on amidst the greatest perils. The Siberian in his search for sables has brought to light new lands in Northeastern Asia, and the enterprising seaman has discovered new islands while seeking for seals in the South Pacific. The manufacture of the products of their toil employs many thousands of men and capital. From the long shaggy robe of the bison, with which the North American Indian defends himself from the cold, to the splendid ermine which adorns royalty, furs are employed in many ways for elegance and comfort. Thousands are annually consumed for hats, great quantities to ornament winter dresses, and the various other purposes to which they are applied, has rendered the fur trade one of vast extent and importance.—For the substance of the following remarks, we are indebted to an article in the American Journal of Science and Arts, “On the Fur trade, and Fur bearing Animals;” Godman’s Natural History, and McCulloch’s Commercial Dictionary have also furnished some facts on these topics.

The richest and most valuable furs are procured from the weasel family. The ermine (*Mustela erminea*), called by way of preëminence, ‘the precious ermine,’ is found of the best quality only in the cold regions of Europe and Asia; yet it is by no means limited to arctic regions, for it occurs throughout a vast extent of country, from the parallel of 40° N. to the highest northern latitudes. In the southern part of this region, where the cold is not sufficiently severe to cause its coat to change, the animal is known by the name of *weasel*; farther north, it is called *stoat* in summer, and *ermine* in its winter pelage of pure white. The fur in summer is soft, silky, and short, except on the tail and feet, where it is long; and of a light ferruginous or chestnut brown color. Its winter dress is white, except the tip of the tail, which during the whole year is of a shining black. With these black tips tacked on the skins, they are beautifully spotted, producing an effect often imitated, but never equalled, by any other furs. The pelage is so white, that when the snow covers the ground, no part of the animal, except the end of the tail, can be seen. That of the oldest animals is thought to be the best. The ermine, or as it is called by Godman, the ermine weasel, is from fourteen to sixteen inches long, including the tail. It lives in hollow trees, river banks, and other retreats near its prey, which consists of mice, birds, and other small animals. When pursued, it emits a musky odor, and is caught in traps, or sometimes shot with blunt arrows.

The sable (*Mustela zibellina*) can scarcely be called inferior to the ermine. It is a native of Siberia and the countries which border on the Arctic ocean; it is found also in the Aleutian isles, and is probably an inhabitant of Northern America, but the hunters have not been so far north as to find it in abundance. Pallas says that the skins are found among the furs in which the Americans traffic with the inhabitants of Eastern Siberia. It resides in the most desolate situations, and is hunted in the winter, amidst barren tracts, and impenetrable forests covered with snow. The fur is then of an obscure fulvous or tawny hue, and peculiarly rich and flowing. The

sable is about twenty inches in length, including the tail; and in its general habits resembles the ermine, sleeping during the day, and seeking its prey by night. The Russians carry on nearly all the trade in sable skins, and large profits are annually realized. "The rich, dark shades of the sable, and the snowy whiteness of the ermine, the great depth, and the peculiar, flowing softness of their furs, have combined to give them a preference in all countries and ages of the world. At the present time, they maintain the same relative estimate in regard to other furs, as when they marked the rank of the proud knight, and were emblazoned in heraldry."

The skins of the pine marten (*Mustela martes*) at the present time are brought in great quantities to the depôts of furs in North America. According to Godman, in the year 1743, more than 45,000 were sent from America to Europe, besides those which were consumed by the inhabitants. The pine marten is found in North America, and the northern parts of Asia and Europe. The animal is about eighteen inches in length, and lives mostly in the tops of trees, particularly pines, from which circumstance it derives its name. The fur is of a brilliant fulvous brown color, except on the throat, where it is of a yellowish hue, from whence the animal has been called the 'yellow breasted marten.' The peculiar color of the pelage is owing to the intermixture of two sorts of hair. In summer, the color becomes paler, and loses its brilliancy and silky fineness. The skins are extensively used in the manufacture of hats, and for ornamenting and increasing the warmth of winter dresses. The skin of Pennant's marten (*Mustela Pennanti*) commonly called the fisher, resembles that of the pine marten, except in the size; being from twenty-four to thirty inches in length, without the tail, which is about sixteen inches. It inhabits the northern parts of America, and in its modes of living is very similar to the pine marten. The fur is of a dusky hue, dark at the base, yellowish above, then tipped with black, and with the hair increasing in length towards the tail, which is bushy and black. The skins are applied to the same purposes as those of the pine marten.

The mink (*Mustela lutreola*) is found on the American continent from Carolina to Hudson's bay; and in its residence, food, and habits much resembles the musk rat. From its aquatic mode of life and webbed feet, it has been called the lesser otter. The animal is about two feet long, including the tail. The hair is of two colors, which combined give the fur a brownish hue, more or less dark as either shade preponderates. The fur is principally used by the hatters.

The beaver (*Castor fiber*) is too well known to need description here, and the curious instinct it displays in building its winter habitation has long been celebrated. It is about two feet in length, having a thick, and heavy body. The pelage is composed of two sorts of fur, one of which is long, stiff, elastic, and of a reddish brown color at the tips, the other, on which the value of the skin chiefly depends, is short, very fine and soft, and of a light lead color. The beaver is at present found only in the wilds of Northwestern America; and in any considerable numbers only in the country west of the

Rocky mountains, and north of the Columbia river; and even in those desolate regions, it is rapidly diminishing, owing to the exterminating policy of the hunters. It was formerly found in Siberia, Lapland, and in the United States east of the Mississippi, but is now nearly or quite extinct.

Nutria skins are brought from South America, chiefly from the countries of Buenos Ayres, Chili and Bolivia. They are so called from their resemblance to the otter, the Spanish name for which is nutria. The animal (*Myopotamus Bonariensis*) is called coypou or quoiya by the inhabitants, and resembles the beaver in many respects, but is not so large as that animal. The tail, unlike that of the beaver, is long, and round, and thinly covered with hairs, but not enough to hide the scaly texture of the skin. The back is of a brownish red, which becomes redder on the flanks; the belly is of a dirty red. The edges of the lips, and extremity of the muzzle are white. Like the beaver, the coypou is furnished with two kinds of fur; the one, a long ruddy hair which gives the tone of color; and the other, a brownish, ash colored fur near the skin, which is the cause of the animal's commercial importance. Both nutria and beaver skins are almost wholly employed in hat making. The supply brought from South America fluctuates very much. In the year 1823, there were carried to England 1,570,103 skins, but in 1826, there were only 60,871; in 1831 and 1832, the number imported into that country was on an average each year, 358,280 skins.

The several kinds of foxes all furnish furs of more or less beauty and value. Some of them, as the black or silver fox and the fiery fox, are reckoned nearly as valuable as the sable and ermine. The latter is much esteemed for its splendid red, and the fineness of the fur. It is found in the central and northern parts of Asia, and is the standard of value on the northeastern coast of that continent. The black or silver fox (*Canis argentatus*) affords one of the richest and most valuable of furs. There is a small quantity of white hairs mingled with the black in different proportions in various parts of the body, by their contrast adding much to the intensity and brilliancy of the black. The coat of this animal varies very much at different seasons of the year; some have no white, except at the extremity of the tail; in others the whole mass of black hair is tipped with white, forming a most beautiful silver gray. There is a grayish silken hair that constitutes the immediate covering of the skin. It occurs throughout the northern parts of America and Asia, but in its native country, the black fox is a rare animal. The skins of the gray, the cross, and the dun colored fox, are used for various purposes, but they are all inferior to the two first varieties. The arctic fox (*Canis lagopus*) is a native of all the northern parts of Asia and America, and great numbers of their skins are annually exported by the Hudson's Bay company. When the young are brought forth, they are nearly black, but in two or three months, as autumn advances, the belly and sides become of a light ash, and the back and head of a lead color; and as winter commences, they change to a perfect white. The neck and feet are

covered with long hair. The fur is thick, but inferior to the red or black fox in fineness and lustre, and if not taken in the early part of winter is of little value.

There are several other animals which produce furs of different degrees of value, but most of them are inferior to those we have already enumerated. The wolverene, or glutton, is about thirty inches long; the fur is variously marked, but the general color is a fine chestnut or brownish black, and is highly esteemed by the natives of the northern parts of Asia for ornamenting their robes. It is a native of the countries bordering on the Arctic ocean. The raccoon is found in most parts of the temperate regions of North America, and the fur is employed to a considerable extent in the manufacture of hats, but it is not held in much esteem being rather coarse. The full grown animal is about two feet long. The pelage is of a blackish gray color, pale on the under part of the body; the hair on the tail is thick and long, and marked by five or six black rings on a yellowish white ground. The badger is sometimes hunted for its skin by the trappers in Western America, but its value seldom repays the trouble of capture. It is about twenty-nine inches in length, including the tail. The hair is of a grayish color, very long on the lower part of the body, and intermixed with it is a coarse, pale reddish yellow fur. The musk rat or musquash (*Fiber Zibethicus*) is a native of North America, found from Virginia to Hudson's bay; and is well known for its depredations in the banks of rivers where it burrows. The body is about twelve, and the tail nine, inches in length. The fur is soft and fine, of a reddish brown color on the back, and paler on the breast and belly. From its nocturnal and aquatic habits, the musk rat bids fair to survive most of the other animals which afford fine furs. Immense numbers of the peltries are carried to Europe from America. The various kinds of squirrels afford furs of some value on account of the markings. The hare, rabbit, marmot, fitch or gennet, and several species of mice, also produce skins which are used for many purposes. The silver tipped rabbit is peculiar to England. The skins of the chinchilla mouse are brought from South America. The lamb skins produced in the countries between the Baltic and Caspian seas and in Central Asia are an important article of commerce. The hair is short, and curled and knotted in such a variety of ways, that the skins appear as if they were from different animals. Black and gray are the common colors. They form a part of the winter dresses of the lower classes of those countries from whence they are brought, and are largely employed by other nations for ornamenting winter garments.

The coats of some animals of a greater size than those mentioned above are employed for many purposes of comfort and elegance. The skins of the various kinds of wolves and bears are covered with a coarse, thick hair, well fitted for linings of carriages and robes, cavalry caps, housing, and other military equipments. The skin of the polar bear, dressed with the hair upon it, forms very substantial mats for carriages and floors. The Greenlanders sometimes flay the ani-

mal without ripping the skin, and inverting it thus form a warm sack which serves the purposes of a bed. The bison, found in such immense numbers on the prairies west of the Mississippi river, furnishes a large robe, covered with a thick, long, coarse hair, which is well fitted for the linings of sleighs. The argali, elk, various species of deer, the lynx, wild cat, and some other animals inhabiting the northern parts of Asia and America, are included among those whose skins are brought to the several depôts of furs.

The ocean produces two animals whose fur is held in high esteem on account of the lustre and fineness. The sea otter (*Lutra marina*) is about the size of a large mastiff, nearly five feet long, including the tail, and weighs from seventy to eighty pounds. The fur is fine, soft, very close when in season, and of a jet black color and silken lustre; that of the young is of a beautiful brown. It is captured in nets placed near the shore, or tired down and killed with clubs. This animal has hitherto been found only between the parallels of lat.  $49^{\circ}$  and  $60^{\circ}$  N., and long.  $150^{\circ}$  E. and  $126^{\circ}$  W.; on the northwestern coasts of North America, the opposite shores of Kamtschatka, and the islands lying between. Allied to the sea otter, and much resembling it in habits is the American otter (*Lutra Brasiliensis*); it is a native of both North and South America, and is nearly the size of the sea otter. The fur is dense and fine, and of a glossy brown; and, like its congener, is much valued by the hatters. It burrows near the banks of streams, and is caught in traps, or killed by clubs.

The fur seal affords a fine, dense pelage which is esteemed for making caps. Most of the seacoasts throughout the world are frequented by the seal, but it is in high latitudes that they are most abundant. Many of the islands in the Pacific ocean south of the parallel of  $40^{\circ}$  produce the fur seal; but on those where they were formerly common, but very few are found at present, owing to the exterminating policy of the hunters. They are still taken, however, in such large quantities that they form a very important article of commerce. It is said that the Russians restrict the killing of the fur seal on the islands in the North Pacific ocean lying to the eastward of Kamtschatka to one season of the year, and thus insure an annual return of the animals; the same is also practiced on the Lobos islands by the government of Monte Video. But if the present policy is pursued, the fur seal will soon become a rare animal.

Our remarks on the progress of the fur trade, shall be brief. The skins of animals were first used for clothing by our great progenitors, while they were yet in the garden of Eden. As the human race grew numerous, the demand increased. But as men advanced in civilization, ingenuity and taste devised various fabrics of silk, wool, linen, &c. The inhabitants of the northern parts of Europe and Asia were, however, habitually clothed in the skins of animals for many centuries. But among those nations who lived on the borders of the Mediterranean, the desire for furs was lost, and the products of the loom gradually superseded the shaggy skin of the bear and the tawny coat of the lion. The people of Babylonia and Persia, however, ex-

changed their manufactures for the richest furs of the north, with which they ornamented their dresses. The ancient Greeks and Romans were never partial to furs, associating them with "those sons of rapine who invaded their frontiers, set fire to the houses, drove off the cattle, and either massacred, or made captives of the inhabitants." But when these "sons of rapine" became the conquerors of Rome, they brought with them their hereditary taste for furs; and although the climate was too warm for the coarse skins which had been essential to protect them from the cold of Germany and Scythia, yet they still retained their love for the fine and costly furs, which were employed for ostentation. In the 6th century, furs were brought to Rome from the countries near the Baltic, and from the mountains near the head waters of the river Euphrates. The sable was found as far south as Poland, and the ermine was taken among the mountains of Armenia, from whence it derived its name. This hereditary taste for furs was continued by all the nations south of the North sea; and the use of them was regulated by sumptuary laws for many centuries. They were denied to the common people, and to wear them was the privilege only of the monarch and his favorites. The noble furs were the ermine, the sable, the vair, and the gris; of which the three first were admitted into armorial bearings. The vair was a squirrel with a dove colored back, and the gris was also some undetermined species of that animal. The rich furs are associated with the chivalry of the middle ages, being then considered as insignia of royalty, and as marks of the high rank of the wearer. And until the introduction of fire arms, and the greater assimilation of the different grades of society, caused by the progress of knowledge and arts, they were tokens of the valorous achievements of the warrior, or the presence of high state dignities. 'Silk and other fabrics also began to gain an ascendancy over furs, as they were more readily and gracefully accommodated to the capricious vagaries of fashion, and better adapted to the light and flowing draperies of dress and furniture than furs, which though rich, were often too heavy for all climes and seasons.' It is probable that silken plush and velvet were made in imitation of furs.

The trade in furs was carried on for a long time by the Hanse merchants, who obtained them from the countries north and east of the Baltic. In 1553, a passage was discovered by sea to Archangel, and a factory established there by the English under the patronage of the czar of Russia. They obtained black, dun, red, and white foxes, sables, luzernes, martrones, gurnestalles or armines, minevers (mink), beavers, wolverenes, gray and red squirrels, and water rat, which were procured from the country lying between the rivers Dwina and Oby. The forests of Siberia from very remote times, have furnished the richest and most valuable furs for the inhabitants of Europe and Asia. Since its conquest by the Russians in 1640, the inhabitants pay an annual tribute to the emperor of one skin in every forty. The quantities of the common kinds sent to China are great, but the choicest are carried to Novogorod for the use of the wealthy classes of Russia and Turkey.

The discovery of the river St. Lawrence, and the vast extent of country lying west of the great lakes, opened a field almost boundless for the trade in furs. The French in Canada seized it with such avidity and success that the supply exceeded the demand, and the peltries could not find a market. The English also established themselves near Hudson's bay, and carried on a great trade with the Indians. The Hudson's Bay company was formed in 1670, and prosecuted a lucrative trade in furs for more than a century. Another association, called the Northwest company, was established at Montreal in 1783, and for some time was an active competitor of the Hudson's Bay company. These two companies trapped for skins throughout all the country lying north of the Missouri as far west as the Pacific, their hunters sometimes traveling as far as 4000 miles from the posts. They were united in 1821, and now engross the greatest portion of the fur trade in America. They formerly occupied the post of Astoria at the mouth of the Columbia river, which, after their coalescence they abandoned, and removed to Fort Vancouver, where an active and prosperous trade is now carried on. The Hudson's Bay company ship all their furs to England, from their several posts of York fort and Moose river on Hudson's bay, and Montreal, and on the Pacific coast. We extract the following table from McCulloch, showing the amount and value of the furs exported from the British possessions in the year 1831, which would show that the number of fur bearing animals still remaining in North America was considerable.

<i>Skin.</i>	<i>No.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>
Beaver, - -	126,944 <i>each</i>	1 5 0	158,680 0 0
Musk rat, - -	375,731 "	0 0 6	9,393 5 6
Lynx, - - -	58,010 "	0 8 0	23,204 0 0
Wolf, - - -	5,947 "	0 8 0	2,378 16 0
Bear, - - -	3,850 "	1 0 0	3,850 0 0
Fox, - - -	8,765 "	0 10 0	1,382 10 0
Mink, - - -	9,298 "	0 2 0	929 16 0
Raccoon, - -	325 "	0 1 6	24 7 6
Tails, (Raccoon?) -	2,290 "	0 1 0	114 10 0
Wolverene, - -	1,744 "	0 3 0	261 12 0
Deer, - - -	645 "	0 3 0	96 15 0
Weasel, - - -	34 "	0 0 6	0 17 0
Undescribed, from Halifax and St. John's, -	-	-	15,000 0 0
To the United States, by inland trade, -	-	-	16,146 0 0
			<hr/> £234,462 9 0 <hr/>

The North American Fur company, the leading members of which reside in New York, have long enjoyed the principal part of the Indian trade of the great lakes and head waters of the Mississippi. The country east of the Rocky mountains, is not, at present, very productive in fur clad animals. The region west of those mountains is now occupied (exclusive of private combination and individuals,) by the Russians on the northwest as far south as lat. 53° N, and by the Hud-

son's Bay company from thence to the Columbia river; from which place, trapping companies from the United States take the remainder of the region to the coast of California. The whole country, from the great lakes to the Pacific, and from the Arctic ocean to the gulf of Mexico, is searched for furs. The further north the furs are taken, the better is their quality. There is also a Russian American company established in Moscow, which draw its supplies from the Russian possessions on the northwest coast of America; the furs are chiefly consumed in Russia. The Danish Greenland company in Copenhagen carry on a limited business, exposing their furs for sale once a year.

London is the chief emporium for furs; they are carried to that city from all parts of the world, and then distributed to those countries where they are consumed. A London fur dealer, quoted in McCulloch, divides furs into three classes: as they are used either for dresses in cold climates, where they may be considered as articles of actual necessity; for hats; or for ornament. Lamb and other skins are comprised in the first class; the beaver, nutria, musk rat, otter, hare, and others which are almost exclusively consumed in hatting are in the second; and under the denomination of ornamental skins, are included the sable, fox, tiger, &c. The same author further observes: "Furs being entirely the produce of nature, which can neither be cultivated nor increased, their value is not influenced by fashion alone, but depends materially on the larger or smaller supplies received. The weather has great influence on the quality of furs imported from all quarters of the world; and this circumstance renders the fur trade more difficult, perhaps, and precarious, than any other. The quality, and consequently the price of many furs, will differ every year. It would be completely impossible to state the value of the different furs, the trade being the most fluctuating imaginable. I have often seen the same article rise and fall, 100, 200, or 300 per cent. in the course of a twelvemonth, nay, in several instances, in the space of one month." To enable the reader to form some idea of the fur trade, we extract the following table from McCulloch's Dictionary.

Account of the principal furs imported into London in 1831, the countries whence they were brought, and the quantity furnished by each country.

Countries.	Bear.	Beav'r	Fitch.	Marten.	Mink.	Muskrat	Nutria	Otter.
Prussia, - -			2,168					
Germany, -		115	186,499	21,139	688	7,028		
Netherlands,		53	21,418	817				44
France, - -			30,620	27,676		762	2,000	
British America	3,994	93,199		112,038	30,742	737,746		21,636
United States,	13,480	7,459		50,083	70,120	27,000	52,130	1,401
Buenos Ayres,							429,966	
All other places	128	118		2,354	2,011	157	9,971	117
Total.	17,602	100,944	243,705	214,107	103,561	772,693	494,067	23,198

In commerce, the skins of animals are termed peltry until they have been dressed, when they are called furs. The principal consumers of furs comprised under the ornamental class are the Chinese, Turks, Russians, Germans and English. The Egyptians use furs to a limited extent. The Americans consume comparatively few in this manner, and reimport the dressed furs from London which were exported there as peltries. In 1831, out of 764,746 musk rat skins imported into London from North America, 592,117 were exported to the United States. New York, Leipsic, Kiachta, and Novogorod are the principal marts of furs after London. "It is a remarkable feature of the fur trade," observes McCulloch, "that almost every country or town which produces and exports furs, imports and consumes that of some other place, frequently the most distant. It is but seldom that an article is consumed in the country where it is produced, though that country may consume furs to a considerable extent."

The consumption of furs in China is very great. The necessity of restricting the use of fuel to culinary operations and the arts, compels the Chinese to load themselves with garments in the winter. To limit the number as much as possible, the outer one is lined with fur, or stuffed with cotton, and the former is obtained by the people whenever their means will permit. All kinds of fur are used for this purpose, and the cost of a garment lined with fur, varies from \$20 to several hundreds. These dresses are carefully preserved, and often handed down from father to son: but the usual length of time they are worn before being spoiled is not far from twelve years. Cat, fox, deer, otter, seal, rabbit, hare, beaver, leopard, and others are worn by the inhabitants of this province. Kiachta and Canton are their principal, if not the only, emporia of furs. Those sold at Kiachta are brought there by the Russians from their possessions in Asia and America, and exchanged for teas, silk, porcelain, and other commodities of China. We have no data from which to form any idea of the amount of furs imported into China through that place, but we should suppose the supply inadequate from the fact that the dealers from the province of Shanse come to Canton to purchase furs. Lamb and sheep skins, and the inferior kinds of fur, are said to form the bulk of those imported at Kiachta. The importation of furs into Canton has, for the most part been carried on by the Americans, although the English have every year brought more or less to this port. Seal is the only fur brought from the South seas; sea otter skins are procured from Russian America, and the others mostly from New York. The imports of furs by the Americans from the year 1805 to 1834, will appear by the accompanying table.

TABLE, showing the Importations of Furs into Canton in American Vessels from the year 1805 to 1834.

SKINS.	1805	1806	1807	1808	1809	1810	1811	1812	1813	1814-5
Sea Otter, Land Otter, Seal, Fox, Rabbit & other small sk. Nutria, Beaver,	11,003 - 153,000 - - 67,000 8,756	17,445 - 140,297 - 3,400 - 34,460	14,251 - 261,000 - - - 23,368	16,647 - 100,000 2,009 - - 11,750	7,944 3,400 34,000 - - 5,170	11,003 15,000 - 3,500 - 20,000	9,200 15,000 45,000 4,500 725 4,800	11,593 112,000 173,000 4,736 145,000 20,000	8,222 2,000 109,000 - 1,200 2,320	6,200 7,045 59,000 254 - 3,928
~~~~~ SKINS. ~~~~~	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825
Sea Otter, Land Otter, Seal, Fox, Rabbit, Sable, &c. Nutria, Beaver, Musk rat or Musquash,	4,300 14,364 109,000 12,533 - - 168 - ~~~~~	3,650 5,467 27,000 9,932 - 17,000 1,579 - ~~~~~	4,177 9,400 47,290 350 968 - 15,607 7,000 ~~~~~	4,714 8,578 91,500 3,050 40,000 - 15,172 - ~~~~~	2,488 12,197 24,726 16,821 2,840 - 16,837 790 ~~~~~	3,575 5,927 13,887 8,867 9,354 - 2,870 - ~~~~~	3,507 9,716 111,924 17,084 17,227 - 17,778 - ~~~~~	2,953 16,318 11,330 20,410 6,126 1,294 21,451 - ~~~~~	3,547 10,873 12,094 18,379 758 107,695 4,388 - ~~~~~	1,921 18,532 52,043 19,479 6,267 - 2,532 - ~~~~~
~~~~~ SKINS. ~~~~~	1826	1827	1828	1829	1830	1831	1832	1833	1834	~~~~~
Sea Otter, Sea Otter tails, Land Otter, Seal, Fox, Rabbit, Sable, &c. Beaver, Musk rat or Musquash,	2,250 - 14,833 32,521 10,108 1,010 4,896 - ~~~~~	1,662 264 14,525 36,822 12,852 - 4,950 - ~~~~~	1,082 216 18,938 39,546 16,763 - 5,143 - ~~~~~	1,062 1,058 16,354 28,285 30,292 - 6,127 - ~~~~~	700 - 12,884 11,902 19,683 - - - ~~~~~	329 - 6,454 6,022 5,263 - - - ~~~~~	1,591 - 11,722 71 9,367 - 1,828 - ~~~~~	494 205 13,203 4 11,903 514 1,810 17,739 ~~~~~	1,660 1,170 4,663 - 3,667 - 229 - ~~~~~	~~~~~

TABLE, showing the duty levied on the different furs by the Chinese, and the average prices in the years 1824 and 1834.

SKINS.	Real Duty.				Nominal Duty				1824	1834
Land Otter, - - each	10	m0	c6	c11 $\frac{1}{4}$	10	m0	c7	c3	\$4,00	\$6,12 $\frac{1}{2}$
Sea Otter, - - - "	1	3	1	5	1	4	2	0	38,00	37,50
Seal, - - - - "	0	1	3	1 $\frac{1}{2}$	0	1	3	6	2,00	2,25
Tiger, - - - - "	0	1	4	5	0	1	5	0	-	8,00
Fox, large, - - - "	0	1	2	5	0	1	4	5	1,50	1,40
" small, - - - - "	0	0	6	2 $\frac{1}{2}$	0	0	7	2	-	-
Beaver, - - - - "	-	-	-	-	0	1	1	0	4,50	6,12 $\frac{1}{2}$
Rabbit, - - - per 100	0	4	1	0	0	4	5	0	0,60	0,65

The duties in the above table are extracted from the Commercial Guide, and are as near the general charge made by the Chinese as can be ascertained. Besides the nominal duty on land and sea otter skins as above, there is an additional charge of five per cent. on land otter skins and sea otter tails, and of three per cent. on sea otter skins; this demand is exacted by the Chinese officers in kind. By real duty, is meant that which is paid to government, and by nominal duty, that which is paid by the foreign merchant to the hong merchants. The price set down for tiger's skins is merely nominal, as very few are brought to this port, and those chiefly by natives. The E. I. company, during the year 1831, imported 13,330 rabbit skins estimated at 50 cents each; in 1832, there were 20,580 skins of all kinds, valued at \$9,850; in 1834, the number was 18,069, valued at \$17,306.

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ART. IV. *Christian missions in China: remarks on the means and measures for extending and establishing Christianity; namely, the preaching of the gospel, schools, publication of books, charities, &c.* By PHILOSINENSIS.

Often when surveying the multitudes of this extensive empire, and contemplating their future destiny in this life and in that which is to come, the mind is filled with the most painful emotions. It would be mistrust in divine omnipotence, wisdom, and mercy, to believe that while the means for the regeneration of so great a nation are in a state of preparation, the door for the entrance of the gospel should be obstinately shut. In a political point of view, there may be occasion for strange misgivings; but so far as the kingdom of our Savior is concerned, futurity presents a glorious vista, the dazzling splendor of which far exceeds the gloom now spread over this country. The experience of all ages shows, that Christ, seated at the right hand of the Father, looks down with the most tender compassion upon his people, and manages all the interests of his kingdom with a powerful arm. The propagation of the

gospel fills the world with his glory, and prepares the way for his universal reign, so distinctly foretold in the prophecies. As those, therefore, who know the lovingkindness of the Lord, and are penetrated with gratitude, we ought to honor and glorify him by making known his amazing love to those who are living in total ignorance of his great salvation.

The Roman Catholic missionaries afford a convincing proof of what perseverance and combined exertions can effect: but they have not been scrupulous about the means to effect their purposes. China, pertinaciously shut against barbarian intruders, was not only entered by them; but they traveled through the country, visited all the important cities, made maps, gave a new direction to the dormant sciences, and became counselors in the imperial cabinet. We do not wish to become imitators of them; we cite their conduct as an example of what a firm resolution may accomplish. When this is hallowed and strengthened by divine grace, and directed by the Spirit from on high, its power is irresistible. It waxes strong by combination, and receives life and vigor only by communion with the living God. The principal actors among the Roman Catholics were Jesuits; but they were joined by great numbers belonging to other orders, namely, the Dominicans, Franciscans, Augustines, &c.; and these soon contended with their brethren, and stopped their career by accusing them of a temporizing spirit. It will not be long before men of various nations and tongues will join in the protestant mission. Let this example of their predecessors warn them of their danger. Let no one enter this field who is not so penetrated by love to the Savior, that he can give his whole soul to the work, and find no leisure for matters of minor consideration. Let those who come hither, subscribe to the gospel and epistles of John, and prove by their conduct that they are richly imbued with the same spirit that rested on the beloved disciple. Who shall be considered converts, and what rites they shall relinquish, and what retain, can be determined only by the rules of the gospel. If none but those who are under the influence of the divine Spirit are to be admitted as candidates for baptism, and these tried by our Savior's test, 'ye shall know them by their works,' a distinct line will be drawn between the pagan and the Christian, the votary of idolatry and the worshiper of the living and true God. Conversion and proselytism have too often been confounded: none can be Christians indeed who are not renewed by the Holy Spirit.

This paper is written in the hope that a new era has already commenced, or will soon come, in this mission. Putting political changes quite aside, which doubtless will greatly influence the propagation of the gospel in China, we hail with joy the sympathy which is awakening in the churches of Christendom. There has never been a time like this. Hitherto, alas! China has had but few friends. Now Christians in Holland, Germany, Switzerland, England, and the United States, are turning their anxious thoughts towards this long neglected country. The laborers here must ere long be very nume-

rous, and it will be necessary so to combine their efforts that their work in the temple of God may be carried forward with skill and success. There must be a division of labor according to the gifts and talents of the laborers; but at the same time, there must be unity of purpose. It is to be hoped that those who first come to China, will be men of the most sterling piety and talents, and well fitted for pioneers. But shall they wait, and desist from every effort, until political revolutions shall change the prospect, and afford a sure pledge of a quiet residence in the country? Certainly not. For neither Scripture nor experience bids us to tarry. To-day is the day of salvation; and to-day ought Christians to enter on their work. They must act openly and boldly, but with prudence. Those that enter the country must assume no other character than that of preachers of the gospel, and be determined to know nothing but Christ and him crucified. With the laws of the country we have nothing to do. It is our duty, as members of that kingdom which is not of this world, to preach love toward all men, while we enjoin obedience to the higher powers; for there is no power but of God; "the powers that be are ordained of God."

As soon as our number and means are large enough, it must be our first endeavor to establish permanent missions in this empire. Before an almighty Savior, mountains of difficulties dwindle into nothing: it is his work, and we go at his command. If wisdom is required to accomplish the design, let us ask it of God, who giveth to all men liberally and upbraideth not; and let us ask in faith, nothing wavering. Christian meekness, patience, and long suffering, have not yet been tried against Chinese arrogance and misanthropy. It is our duty to do with our might whatsoever our hands find to do; and at the same time to look up with the most childlike submission to our merciful Redeemer, who intercedes with the Father and delights to hear and answer prayer. He will open doors which no man can shut; he will remove obstacles insurmountable to human power; and he will order all things for the promotion of his own glory. If our faith be genuine, our prayers fervent, and our love for the cause ardent, we shall never be confounded. We may be called from the scene of action before we see the fulfillment of the divine promises; but our supplications and tears will be remembered before the throne of the Almighty, and our successors will see that God is faithful. Gloomy forebodings may often fill our breasts; every thing around us may be enveloped in darkness; and the fulfillment of the promises may appear as distant as ever: but let us always remember, that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Let us not be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day: and that the Lord is not slack concerning his promises, as some men count slackness, but is long suffering to usward, not willing that any should perish, but all come to repentance.

The means to be employed in the promulgation of the gospel, are (1.) preaching the word; (2.) schools; (3.) the press; and (4.) well-doing, or works of charity. On each of these topics it is proposed to dwell at some length, hoping to fix and direct the attention of those who are interested in the welfare of the Chinese.

1. The preaching of the gospel in this language has its peculiar difficulties. It will require a good deal of patience to acquire such a knowledge of the colloquial idioms as will be necessary to speak intelligibly to the common people. Besides reading with a native it will be requisite to live among the people. Few sinologues have acquired fluency of speech; and there have been some who have desisted from undertaking it in despair. Much time, and undivided attention, must be given to the language. Though we cannot address the people in stated assemblies, nor long secure their attention; yet even a few appropriate words will always leave some impression. If our sentiments have received an unction from on high, they will penetrate to the inmost recesses of the heart, especially if we dwell on the atoning sacrifice of the Savior, and are fervent in our prayers for the gift of the Holy Spirit.

Novelty will always attract a great many hearers; and among a large number there will usually be found some inquisitive minds, who will be ready to engage in conversation. The Chinese are not wholly indifferent to a *show* of interest in whatever regards the internal man; though they will hear with the utmost indifference of the sufferings and death of the Savior of sinners. This is very discouraging, but he who bids his disciples preach the gospel can give them a mouth and wisdom, which none can gainsay or withstand. On the coast of China, to which foreigners have the readiest access, the Fuhkeën dialect is spoken. This perhaps can be best learned among the colonists in the Archipelago. If a door of entrance is opened to the northern provinces of the empire, where the language spoken does not differ much from the court dialect; this latter must be studied with assiduity, and learned more by conversation than from books; and Canton furnishes perhaps the best opportunity for acquiring it. It is hoped that those who are to enter on this work, will give fair proof at home of their talents for acquiring languages; for those who cannot learn either Greek or Latin, will make but slow progress in learning Chinese. An easy diction and a fine ear will be of great advantage in mastering this language; and those directors and committees whose duty it is to select the laborers for this field, ought to attend to these particulars. Many of the Romanists spoke the language to perfection; but a great part, we fear the greater, judging by their own statements, were never able to communicate their thoughts with facility; nay, some even disdained to give themselves the trouble of acquiring the language. True, the gifts of God are various; some have great gifts for learning languages, others have not. Without discouraging any from doing their duty, we would advise those who are about to engage in this study, to ascertain whether their natural powers and their organs of speech are

equal to the task ; and if they find they are not, then they can engage in other missions where the "gift of tongues" is not required. For the commencement of the work in China there are needed effective men, who can soon preach the word.

More attention must be given to China, as well as to the Chinese colonists in the Indian archipelago. Facts show that the whole coast of China is accessible ; and so are also the adjacent islands. Thus the way is being prepared to form many new missions. The hints recently published on this subject have not yet received that attention which they deserve, and this, doubtless, because of the long cherished opinion that nothing can be done in the dominions of the Chinese. In Fuhkeen, no place presents so many advantages as the capital of the province, which has a very large population, and is under the immediate inspection of the provincial government. This would counteract all suspicions of entering the country in a clandestine manner. The districts around Amoy and Changchow are thickly settled ; and the inhabitants, having for a long time carried on an extensive trade with the Chinese colonists, are pretty well acquainted with European character. Both Changchow and Amoy would be good missionary stations. In Chêkeäng, the northeastern ports ought to be first selected, where the people are the most friendly towards Europeans, and show a great deal of inquisitiveness. Once established at Ningpo and Hangchow, there would be ready access to many millions of inhabitants, and local advantages enjoyed which are probably to be found in no other part of China. Other places along the coast might be pointed out ; but those already mentioned are the first to claim attention. In all the voyages along the coast, there has been a great demand for books and a spirit of inquiry stimulated by curiosity. And there are other facts which ought to arouse our hopes and excite our desire, not only to make occasional visits to those places, but to commence permanent establishments for the benefit of the people.

There are difficulties in the way ; yet they are not insurmountable : by faith, and prayer, and aid from on high, they can be overcome. Pioncers in China will not be placed in ordinary circumstances ; and if they count their lives too dear, and cannot give up all for the sake of Christ and his gospel, they are not fit for the work. What extraordinary men were the first Jesuits, as Ricci, Verbiest, Schaal, Bouvet, Gerbillon, Prémare, &c. ? Their cringing servility, their crooked ways, are not to be imitated or approved ; but their zeal, perseverance, and fortitude, are worthy of being employed in a better cause and for better purposes. What was the situation of the first missionaries to Hindostan ? Did they enjoy much protection from the Christian government and their own countrymen ? Or were they not rather viewed as a proscribed class ? What reception did the first heralds of the cross meet in the West Indies ? How were they treated by the Esquimaux ? In the northeastern part of China, there is a healthy climate, a large population, and a settled government. All that we have to fear is the exclusive policy of this

selfsame government, atheistical in principle and full of bitterness against the truth; and its apathy to all vital religion subjects us not so much as preachers of the gospel, as foreigners, to persecution. "Beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles." As this will fully apply to the first missionaries in China, let us not fear them that kill the body, but are not able to kill the soul. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Aided by the assistance of Him who has said, "Lo, I am with you alway even unto the end of the world," we can boldly enter this empire, and our faith in him will not be confounded.

Various plans have been proposed for entering China. From the south through Siam and Laos, or by way of the Burman empire, or from the north, through Siberia, are some of the ways which have been pointed out. Equal facilities for entering the country may be found by the way of Bengal through Nepaul or Bootan. Yet no part of the empire is so accessible as the coast. It is at present impossible to determine what will be the result of the political discussions with the local authorities last year; it is certain, however, that a commercial intercourse will exist between foreigners and the principal ports on the coast, and will not cease until the free trade is extinct,—an event which will not soon transpire.

2. Schools are needed to train up native youth. The Chinese political system laid down by Confucius and his followers, is founded on filial piety, and regards education as the principal object of its solicitude. Yet the range which education here takes is very narrow. Reading and writing occupy the attention of the pupil for several years, while the arts and sciences are wholly neglected. When he is well versed in the literature of the country, he has then arrived at the acme of knowledge. The difficulty peculiar to the Chinese language, accounts for the slow progress made in education. The boy must spend many years in learning the sounds, and meaning, and forms of characters. As he advances, new difficulties present themselves; and the preposterous idea that the classics contain the *ne plus ultra* of wisdom and knowledge places a bar to his high attainment, and renders his education extremely defective. If other books than the classics were used as elementary works, as has been done in the protestant schools in the Archipelago, and if a better plan for imprinting the character upon the memory of the student was adopted, it might be expected that something more than reading and writing could be taught. But the prejudices in favor of the classics are so deeply rooted, that it would be imprudent to adopt at the outset this otherwise reasonable mode. Christian books may be read together with the native works, and some hours may be set apart for oral instruction, but our routine will be circumscribed. Elementary schools, though useful, are not the prime object of our endeavor; and the native schools, now existing in all parts of the country, will

render assistance in this part of the labor. It should therefore be our endeavor, to form schools for those youth who already possess a tolerable knowledge of their own language, and instruct them both in religion and science. The more elementary and general knowledge can be communicated, by so much the more will the grand object be facilitated. To this end, a course of geography, general history, physics, &c., is not only to be recommended, but is necessary. With the aid of this powerful weapon, knowledge, prejudice of every form can be effectually combated.

The teaching of the English language, and thus opening the road to general literature, has been thought a very practicable way for the attainment of this object. The experiment has been tried, but under many disadvantages. It was fondly hoped that when the Chinese youth became conversant with English literature, they would eagerly avail themselves of their advantages, and become instructors to their fellow countrymen. But in this, we have been hitherto disappointed. It is, moreover, a most arduous task to teach a Chinese the principles of grammar, and to make him fully acquainted with the spirit of a foreign language, without which he would be very little benefited. They are exceedingly quick in obtaining a smattering of knowledge, and expressing their ideas in a broken jargon, but are slow in understanding abstract ideas, and mastering the idiom of a foreign tongue. And the prejudices they have imbibed against foreign literature is such that they cannot persuade themselves that our books contain more than their own.

While we thus freely state these difficulties, we would by no means convey the idea that they are insurmountable. It would be very desirable that some individuals thoroughly acquainted with the best system of education should devote their time and talents to promote it among the Chinese. An institution, located in China, where the higher branches of science could be taught to those previously well versed in Chinese literature, would be desirable. To find a suitable location for such an institution, would perhaps be very difficult, and prejudice might act on the minds of the people, and thus decrease the number of scholars. But from the fact, that the Roman Catholic missionaries prevailed upon a great number of Chinese youth to acquire the Latin language, and to wade through the mazes of scholastic theology, but little fear need be entertained of the practicability of founding an institution on a liberal plan.

Female education, as in all other pagan countries, is greatly neglected also in China, but the prejudices against it are not so strong as they were formerly in Hindostan. There are now female Chinese schools at Malacca and Penang, which are in a flourishing state. If we are persuaded, as every thinking Christian ought to be, that no country can be raised from barbarism, and enjoy the privileges of the gospel, until the female sex obtains their proper rank in society, we shall exert ourselves to the utmost to establish female schools. Obstacles there undoubtedly will be to such a plan, but we hope by the gracious assistance of God to overcome them all.

3. After mature reflection, we have become convinced that notwithstanding the complicated structure of the Chinese language, it may be reduced to very simple rules, which will greatly facilitate its acquisition for natives as well as foreigners. Instead, however, of dwelling upon this subject, which can be better proved by trial than argument, we would again recur to the difficulties which render composition in Chinese so arduous a task. Even a native must study five or six years, before he is able to write a tolerable essay, and yet how paltry are most of those which are approved at the literary examinations. Whoever wishes to excel as a Chinese author, will find it as great a labor as to write Attic Greek or Ciceronian Latin, if not even more so; but his reward will be far greater, for he can benefit myriads by his works. The Chinese are more of a reading nation than any other of the Asiatics. Their literature is very voluminous, being the collective productions of many ages and numerous writers. The press will be the great engine with which to batter the walls of separation, superstition, and idolatry. The leisure time that remains, after the elements of the language are acquired, and the missionary has become able to preach, may well be employed in forming his style according to the best models. Not that we mean to say that the strength of argument and power of conviction are solely contained in excellency of speech; far be it from us to advance an opinion so diametrically opposite to the sentiments of the great apostle; but all that is to be desired is, that our compositions may be in an easy, perspicuous, idiomatic and pleasing style, so that while they afford instruction they may be read with delight. Much has been attempted in this way, but still there is no one among the laborers now in the field, who could prove his thorough knowledge of the Chinese language, by laying down the rules which constitute its excellencies, peculiarities and defects; and yet, such a critical knowledge is indispensable. It should be a standing rule, that none but idiomatical writings be published. The reasons for this are obvious. A nation, prejudiced, proud, and ignorant, can neither comprehend nor relish other compositions. It has been suggested that those native converts who are qualified be employed as writers. This is a good thought, but it must always be kept in mind, that the whole current of their ideas runs in the same channel as that of their countrymen, and that however excellent in point of style their productions may be, they convey comparatively but little information. The Roman Catholic missionaries tried the same plan, and the result was similar to what we have described. Before the minds of the Chinese are aroused from the lethargy under which they labor, this task will fall on foreign laborers, and, with the help of the Almighty, the giver of every good and perfect gift, it will be accomplished.

The fundamental doctrines of the gospel should be the principal topics of our writings. A Savior for lost man, redemption through his blood, grace, sanctification, a God above all to be praised for ever, his greatness and power, and our obligations to him, are subjects

exclusively Christian. These ought to employ our pens first of all ; and here, eloquent, affectionate and urgent appeals should be made to invite sinners to come to Christ. A second point will be to elucidate these subjects, by historical facts referring to native works ; and by these means to rivet attention, and to show the excellency of our creed, hope, and prospects. This opens a large field, which has scarcely been trodden.

Works upon scientific subjects, which of themselves embrace a very extensive sphere, at first may be published upon a small scale, and in close imitation of Chinese works upon the same topics. Let them be gradually enlarged, until they rank among the best productions of the country. Here we have a great advantage. Science in China stands at a low state ; many of their productions are puerile, or at least, unsatisfactory, and if the people can be prevailed on to examine the respective merits of the two with an unbiased mind, we flatter ourselves that we should very soon gain credit. The chief object in writing scientific works should be to humble that arrogance which opposes improvement. To effect this, usefulness should be aimed at, and the matter be made so interesting as to induce the reader to seek for further knowledge. The whole compass of science ought to be embraced, though a certain gradation of subjects should be maintained, and it appears to us, that geography and history would be good treatises to commence the series. Little has hitherto been done in this branch, and that which is extant is defective ; but the days of sloth are past, and if we meet with sufficient encouragement from our own countrymen and the Chinese, there will, we trust, be no complaint of the want of books. For the publication of religious treatises, the churches at home have pledged themselves, and we have no doubt of their readiness to fulfill their promises. The publication of works upon the Chinese language, of which there is already a considerable number, can only be undertaken with a view of improving the labors of our predecessors, and of rendering the acquirement of the language easier. Here is a large field, but it deserves only a secondary consideration. Works in the languages of Europe, which would illustrate the literature of China, or give a distinct view of the empire, might be occasionally compiled in order to invite attention to the welfare of this people ; and for this purpose they can be recommended.

Our books may be disposed of in various ways. Scientific works, which interest the general reader, and well written religious essays may be disposed of by means of booksellers. A feeble attempt of this kind has lately been made. But we cannot expect that the interest felt in this new literature will at first be so great as to lead us to hope that the Chinese will defray all the expense. It will therefore be necessary to look for aid from societies, and from benevolent individuals interested in the cause, until we have gained some ground. Though it is the surest way to work by means of interested booksellers upon the mass of community, and to make our books cheap and in the best style, yet this procedure is slow, and often

uncertain. The gratuitous distribution of books, the method hitherto adopted, insures circulation, but we are not always so circumstanced as to make a proper choice of individuals on whom to bestow them. In the expeditions along the coast, many thousands of volumes have been disposed of to an eager populace, who crowded around the distributor, and actually forced the books from him. Although it is pleasing to see such impetuosity, it is more desirable to maintain a better mode of circulating the books. Under present circumstances, however, it would materially aid the cause if a vessel went annually from Haenan to Chihle, scattering them amongst the thousands who have never heard of Christ.

4. To furnish fruits is a proof of the excellency of the gospel, and an efficacious mode of convincing unbelievers. A missionary station ought to have a hospital, and a physician:—this is apostolical. If the bodily misery which prevails throughout China is taken into consideration, this is perhaps a *sine qua non* of a station; and it might be well to commence soon at Canton. But it should not be deemed sufficient to afford medical help merely, for which there will be many applicants; a lively interest in the welfare of individuals, kind assistance in the hour of need, or a friendly word under sufferings, open the heart for the reception of truth. By imitating our Savior and his apostles in well-doing, we shall prove our claim to be called his disciples. It is a matter of joy that some physicians are on the point of joining in the good work. But it should never be forgotten, that it is the most sacred duty of all to alleviate sufferings, and thus to show that the gospel is indeed a message of mercy. To do this, requires few directions; if we love the Chinese, and this a prerequisite in a missionary to this people, we shall show the works of love, and be unwearied in convincing them that we are actuated by the spirit of love. It is by the irresistible power of this noble quality that we hope to gain ground; if we have it not, Paul's remarks to the Corinthians (1 Cor. ch. 13) apply to us.

We anticipate that happy time when our wishes shall be realized, and our prayers heard; for we earnestly desire the salvation of China. Even should this appeal be ineffectual, and the foregoing suggestions, which are the result of much reflection on the spot, be rejected, yet the time will come, when the Christian churches will not be content with merely saying, 'China is inaccessible;' when they will think it their duty to adopt the most effectual measures for spreading the gospel in this large country; and when laborers of different nations will unite in the work. Perhaps our mortal bodies may be then mouldering in the grave, and our spirits be with God; but could we see, with Simeon of old, the day of the Lord and the Consolation of Israel approaching, we would humbly exclaim with him, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people."

ART. V. *Sandwich islands: code of laws by Kauikeaouli, the king, 1835; Alemanaka Hawaii, no ka makahiki o ko kakou haku o Iesu Kristo, 1835; Ka Lama Hawaii, 1834; Ke Kumu Hawaii, 1834.*

When these islands were discovered by captains Cook and King in 1778, they had, it was supposed, a population of 400,000 souls. Between the time of their discovery and 1819, the number of inhabitants was reduced more than one half: this was occasioned partly by the wars which raged during the reign of Tamehameha, and "partly by the ravages of a pestilence which was introduced by foreign vessels." Previous to 1819, idolatry, superstition, and ignorance, went hand in hand through the islands, debasing and destroying their inhabitants. "These people," said those who had visited their shores, and who were opposed to any efforts being made to improve their condition, "these people are so addicted to their pagan customs, that they will never give them up. They will not abandon their tabus, and their sacrifices. You may attempt to teach them better, but you will never succeed." Yet in great mercy, Jehovah has looked down upon those deluded inhabitants; idolatry has been overthrown; superstition and ignorance have received a death-blow; and a work has been commenced which, as it advances, will place the people of the Sandwich islands among the most enlightened and happy nations of the earth. Fifteen years ago the islanders were wholly destitute of the means of instruction: they had no books; no written language; and no laws. But in all these, and many other particulars, there have been rapid and most pleasing changes. We have letters from the islands to the 15th, and the 'Ke Kumu Hawaii,' to the 18th of February, 1835. The prospects of the mission were then more promising than they had been during the last twelve months. The work of improvement in every department was progressing. The number of pages printed in the year ending June 1st, 1834, was upwards of four millions. Some efforts, we understand, are about to be made to instruct the inhabitants in the business of manufactures: and these, it is hoped, will lead to the adoption of some measure for the improvement of the agriculture of the islands.

Our correspondents have kindly favored us with specimens of all the works, the titles of which stand at the head of this article. The third and fourth are newspapers; the former was commenced early in 1834, and the other in November of the same year. They are both neatly printed, in good style, and so far as we can judge are well calculated to accomplish the objects for which they are designed, to interest and instruct the native inhabitants. The Kumu Hawaii, or 'Hawaiian Teacher,' for November 26th, notices the death of

the Scottish traveler and naturalist, Mr. David Douglas. The 'Alemanaka' is, we suppose, the first ever printed in the islands. The code of laws is also an original production, and the first written statutes that ever were promulgated in the land. The laws are only five in number. The following translation has been forwarded to us; and we give it entire, as a very curious specimen of legislation. The laws are prefaced by the following preamble :

*"We make a proclamation. All ye people of every land, hear and obey. Let him who hears these laws obey them; but if he transgresses, he will be guilty."* Then come the laws :

"1. We prohibit murder. Let no one of any country commit murder here. Whoever takes the life of another with a malicious design to kill, he shall die. Whoever in anger destroys human life, yet not intending to kill, he shall be imprisoned four years. Whoever aids in destroying human life with an intent to kill, he shall die. Whoever aids in destroying human life, yet not designing to kill, he shall be imprisoned four years. Whoever with malice incites or entices to the commission of murder, if the murder be actually committed, he shall die. Whoever incites or entices another to kill, and no life is thereby taken, he shall be imprisoned four years.

"Whoever in anger stabs with a sharp instrument, or strikes with a weapon, or throws missiles, and the life of an individual is thereby destroyed, he shall die. Whoever stabs with a sharp instrument, or strikes with a weapon, or throws missiles with malicious intent to kill, yet no one dies thereby, he shall be imprisoned four years. Whoever threatens to take the life of a person, and the deed is actually committed, he shall die. Whoever threatens to take the life of a person and actually beats him but not to death, he shall be imprisoned four years. Whoever robs and kills a person, he shall die. Whoever robs a person but spares his life, he shall be imprisoned four years.

"Whoever kills a shipwrecked person, whoever drives fatally a person into a place of death, whoever destroys a child after its birth, whoever (maliciously) burns a house with fire,—all these are reckoned as murderers. And if the criminal sentenced to imprisonment chooses to commute with money, he shall pay fifty dollars for each of the four years, and then be lawfully discharged; but in failure thereof he shall be put to labor till the four years expire, then be discharged. If the said criminal is again guilty of the same crime, he shall be fined one hundred dollars for each year, and in this ratio shall his sentence be increased till the fourth offense. This shall be the judgment of those who escape capital punishment. Furthermore, whoever plots the death of the king, and prepares the means of his destruction, his crime is similar to that of murder,—he shall be put in irons and banished to another land, and there remain till he dies. KAUKEAOULI.

"2. This is the second. We prohibit theft. The person who steals property whatever it may be, shall restore double the value of that which was stolen. If the amount stolen was one dollar, two dollars shall be restored. In the same ratio shall he pay, to whatever sum the property

stolen may amount. If he cannot restore two fold in kind, he shall restore the value in other property to be estimated at the cash price. If the thief shall restore according to the provision of this law, paying in full the fine to the individual whose goods he has stolen, the person thus remunerated shall pay to the judge one fourth of every dollar to any amount which the thief pays to him whose property was stolen. If the thief does not make restitution, he shall be either imprisoned or sentenced to labor, or be whipped. If the amount of property stolen be great, it is proper that the number of lashes be increased, and if small that they be diminished. Thus also the imprisonment and the labor.

KAUKEAOULLI.

"3. This is the third. We prohibit illicit connections. The married woman who commits adultery is punishable by this law. This is the fine; fifteen dollars for the man, and fifteen for the woman, and if not paid in money, in other property to the amount of fifteen dollars. And for want thereof, the offender shall be imprisoned four months, or sentenced to four months' labor. Of the fine for adultery as adjusted by this law, five dollars shall be paid to the judge, and ten to the husband if it be a woman; or if it be a man who is the criminal, (ten dollars) to the wife.

"Furthermore, any one who abets the adultery of another's wife, or husband, or prostitutes a wife, or husband, or daughter, or son, or neighbor, or brother, or sister,—any father-in-law his daughter-in-law, or son-in-law his mother-in-law, any two men having one wife, or any two women one husband, any who cohabit illegally in this new age,—all these are punishable according to the above lines. And if the husband of the adulterous wife, or wife of the adulterous husband, desires to be separated for life on account of disgust arising from frequent adultery and bad conduct; let a bill of divorcement be given and let them separate; but the adulterous person shall by no means marry again till the death of the party forsaken; and whoever has illicit intercourse with the adulterous person during the life of the party forsaken, it is adultery and punishable according to the sentence in the preceding lines.

"The fornicator, the prostitute, the person who keeps a house for prostitution, whoever aids in prostitution and makes it a source of profit; the punishment for each of these offenses is ten dollars (in money), or in other property whose value is equal to ten dollars, and for want thereof he shall be imprisoned two months, or sentenced to two months' labor. But the man who with a strong arm, employs force upon a woman because his wishes are not assented to by the woman whom he forces, he shall pay fifty dollars to the woman on whom he uses violence; or in want thereof, other property to the value of fifty dollars; or he shall be imprisoned five months, or be condemned to five months' labor. When the person guilty of rape pays fifty dollars, fifteen shall be for the judge, and thirty-five for the woman on whom he used violence. This is the punishment for rape.

"KAUKEAOULLI.

"4. This is the fourth. We prohibit deception. He who falsely claims and appropriates to himself the property of another, and he who denies his just debts, and whoever according to this law, is fraudulent in respect to property; the following is the penalty in all such cases. If the amount of property concerning which the deception is used be one dollar, two dollars shall be restored; and the restitution shall be in the same ratio to whatever sum the property in question may amount. If not restored in money, it shall be in other property; or for the want thereof, the offender shall be imprisoned four months, or sentenced to four months' labor. When the fraudulent person pays, according to this law, the person whom he has defrauded, then the owner of the property shall pay to the judge one fourth of every dollar which has been recovered, to any amount of property taken by fraudulent means.

"Moreover, whoever maliciously slanders an innocent person; and whoever gives false testimony; and whoever himself worships an idol—for that is not the true God—or imposes the burden of this folly upon other people, he is a deceiver. And the punishment of all deceivers who do not thereby deprive others of their property, is either four months' imprisonment, or four months' labor, at the expiration of which time they shall be discharged.

KAUIKEAOULI.

"5. This is the fifth. We prohibit drunkenness. Whoever drinks spirituous liquors and becomes intoxicated, and goes through the streets riotously, abusing those who may fall in his way, he is guilty by this law. He shall pay six dollars in money, or in other property of the same value, and for want thereof he shall be whipped twenty-four lashes, or be condemned to labor one month, or be imprisoned one month, at the expiration of which he shall be discharged. But if a drunken person shall be riotous, or if one not drunk shall be riotous, and break the bones of an individual, or otherwise inflict a severe wound which does not speedily recover, he shall pay to the person injured fifty dollars in money or in other property to the same amount; and for want thereof he shall be imprisoned five months, or be condemned to five months' labor, or he shall be whipped one hundred lashes and then be discharged.

"When the said transgressor pays the fine of fifty dollars, the judge shall be entitled to fifteen dollars, and the person injured, to thirty-five. If the intoxicated person, or a riotous person not intoxicated, breaks down a fence, he shall pay one dollar for each fathom, be the same more or less. And if the offender does not make redress according to this enactment, he shall rebuild the fence which he has broken down. But if the breach in a fence, or in a house be small—for this law is applicable to houses also—the fine likewise shall be small, and if the aggressor refuses to pay it, he shall be imprisoned one month and then liberated. This is the punishment for damaging a fence or a house. When the individual who damages a fence or house pays the amount forfeited by his crime to the owner, he the owner shall pay to the judge one fourth of every dollar, which the fence breaker, or the house breaker, shall pay.

KAUIKEAOULI."

**ART. VI.** *The Philippine islands: an address to its inhabitants by their governor, and captain general.*

[The "dawn of Spanish regeneration," we would hope with his excellency, Gabriel de Forres, is beginning to break forth from the thick clouds, which for a long period of years, have wrapt in darkness some of the finest portions of the earth—Old Spain, South America, and the Philippines. In the latter, the business of regeneration will be slow and arduous, because the means of intellectual and moral improvement, which alone exalt and give stability to a nation, are very few. Education, arts, sciences and literature, as well as religion, are all in a low state. But as the work is arduous, so the honor and reward of performing it well, will be great. We wish his excellency every success in his laudable efforts to improve the inhabitants of the islands over which the "august queen-regent" has given him the government. We copy the address from the Canton Register of the 31st ult.]

"Gratitude to the august queen-regent, who, in the name of our high and mighty queen and lady, Isabella the Second, has been pleased to bestow on me the government of these islands, would exact from me, even were it not a matter of duty, that, responding to such a distinguished mark of her confidence, I should devote myself incessantly to guard that peace which they so fortunately enjoy, and to consolidate that happiness which their loyal inhabitants so well deserve. They are, and ever have been, an especial object of our sovereign's care. It is my duty to regard them in the same light; such is my desire, and such will be my constant aim while I remain intrusted with the government of these islands. Separated by an immense ocean from those countries where I have had the honor to dedicate myself to the service and glory of my native land, and in which the testimonials of my political career amid the changeful circumstances that I have witnessed would serve to stifle all hasty conjectures, I have deemed it proper and becoming to my own character to anticipate these by frankly coming forward with a short but sincere exposition of those principles which I propose to myself as a beacon in the administration of the countries over which her majesty has set me, and the means I intend to adopt towards their benefit.

"My first object will be to guard and defend, at all hazards, the sacred rights of our august queen throughout these islands. Their history is not unknown to me; and during the time I have resided in them I have been able to satisfy myself of the good intentions of their citizens. I therefore look forward with confidence, that their honor, their gratitude, and a knowledge of their true interests will, henceforward, as till now, ward off from their happy shores the insidious suggestions of the genius of discord: and, convinced that it is only under the shadow of the throne of the innocent Isabella they may live secure and fearless from the calamities and horrors which civil war has entailed on other countries, happy and envied whilst they enjoyed the protection of the Spanish flag,—they will give me new proofs of that loyalty which has always distinguished them, I, as the careful guardian of the rights of the throne, as the bulwark of the peace and prosperity of the people, at whose head I stand, will watch, day and night, over such a sacred deposit, over such an inestimable treasure. And if, which I do not fear, there should arise amongst us any of those wretches who shrink from the society of the upright, who abhor peace because it affords no mantle to their crimes, who foment and kindle the flames of rebellion, because they can only thread their way amidst anarchy and confusion—against such the law shall be enforced in its utmost rigor. The punishment of the wicked shall guaranty the safety of the good citizen.

"The morals of a country inspire distrust, or hold out a prospect of security; these are the tests of its civilization or its barbarism. Fortunately, those of the inhabitants of the Philippines, being guided by a pious and enlightened legislature, and cherished by zealous ministers of the gospel, do not on the whole, belie the unremitting care and attention of the supreme government to direct them aright. Nevertheless, I cannot omit to state, that respect for our holy religion, veneration for its ministers, subordination to the laws, esteem for the constituted authorities of the country, and decorum in public conduct, are the principal guaranties of the security and the prosperity of the people: these are qualities which ennoble them. Dignity, virtue, and true happiness were never yet found by the side of impiety, insubordination, and disorder. It will, therefore, be one of my chief objects, zealously to labor for the preservation of good morals; to support and strengthen them, and to correct those blemishes which might lead to their being corrupted. To effect this, therefore, a constant vigilance shall follow the footsteps of those who, without any known means of subsistence, make a profession of vice, and live by fraud and deceit; who roam about with unfixed intentions; who take advantage of candor, honor, and good faith to involve them in their toils; these corrupt by their pernicious example, they are actual drones, the pest of society. In this abundant country, the productiveness of its soil, the simplicity of its culture, a mild and protecting legislature, the rapid communications which facilitate the export of its valuable staples, and even of its scanty manufactures, have given such an impulse to production, that the industrious and persevering man cannot do less than take advantage of circumstances, as advantageous as they are difficult to unite. He who in the midst of these should prefer a vile, degrading sloth to moderate exertion, or to an honorable means of obtaining a livelihood, is a wretch who is only anxious to enjoy his ease at the expense of his neighbor's sweat. My eye will be upon such.

"But the honorable man, the deserving citizen, be his state or condition what it may, will always find with me a kind reception; at all hours my ears will be open to his complaints, and I will remedy them if they are just; I will listen to his prayers, and grant him the help he may require, if it be in my power. I will not permit that he be the plaything of authority, or the victim of power. I will interpose between the oppressor and the oppressed; if the law be trampled upon, its voice shall be heard, not amid the clash of the passions, but in the respectful silence of the temple of justice, as clearly and as distinctly pronounced as it is my determination never to see her venerable statutes despised.

"Convinced that at times it is not the depravity of the heart, but human weakness, or perverted judgment, the impulse of the violent passions, which unfortunately, induces men to deviate from the path which a sense of duty and the laws of their country have marked out to them, I shall feel an earnest desire, a sincere pleasure, in checking them for their amendment; and to obtain this end, I will use the solicitude of a father who is anxious to change his misguided sons into useful members of the family over which he presides. Thus at one time armed with the sword of justice, and at another time soothing its rigors with mercy; always inexorable with the wicked, and always protecting from their thousand snares the upright citizen, peace and safety will be established; and thus complying with the wishes of the august queen-regent, and satisfying my own, I will devote myself to the utmost to insure the prosperity of these islands.

"From the days of Philip the Second till our own time, all our august sovereigns have bestowed unremitting attention to this most interesting object, as the numerous laws and royal schedules, perennial proofs of their wisdom and magnanimity, abundantly attest. But the immortal Christina,

scarce yet recovered from her intense grief, waylaid by a reckless and turbulent faction, who are stirring up revolt against her illustrious daughter, surrounded on all sides by the wants of a great nation, probing their wounds and procuring their remedy; in fine, busied with all those weighty cares which are natural to a new reign, which beams on the world the dawn of Spanish regeneration, at the beginning of such an important task, directs her thoughts to this distant handful of her loyal vassals. The supreme tribunals that have to take cognizance of their complaints and necessities, assume a more expeditious and analogous form; upright ministers and employés, whose services beyond sea, whose knowledge and experience equal the firmness of their resolves, are called to her confidence. Sundry other measures for support and protection emanate from the throne; and the future happiness of our ultramarine possessions will be guaranteed by the best wishes of a good and illustrious queen. It having fallen to my lot to put in force her sovereign will throughout these islands, I shall consider it an honorable task to give activity and impulse to the sources of their riches.

"Different royal decrees, issued especially since the reign of Charles the 3d of glorious memory, up to the present day have had for their object not only to protect the industrious laborer, but also to stimulate and support him by rewards, which added to the motive of private interest in a country whose fertile soil so abundantly repays the skillful agriculturist, ought to induce to every exertion in the culture and care of their valuable productions. I will see that the most wise and fatherly steps be taken; I will patronize to the utmost the first and noblest of the arts. I will examine minutely the obstacles that might cramp its perfect growth: I will do all in my power to obviate them, and will neglect none of the ways and means that my authority may enable me to use in its support.

"The first of these is, and ought to be in every agricultural country, to facilitate the export of its surplus produce. Commerce, therefore, that channel of human wealth and knowledge, which has become the stay, the strength, and the common soul of nations, will find in me all the protection which its importance demands, and all that security which a government jealous of its good name can possibly hold out.

"Our wisest monarchs have opened their hands liberally to commerce no less than to agriculture; but ill-founded calculations, information adulterated by impure motive, or mistakes arising from the ignorance of the age, have changed at times their protection, however well meant, into useless, nay, perhaps, fatal interference. The enlightened government of our illustrious queen is even now discussing this important subject, and new royal decrees, loosing some of the fetters that have till now cramped the genius of commerce in these islands, foretell a favorable change in this branch of the legislature. For my part, in the sphere of my own power, I will avoid all restrictions not absolutely necessary, nor shall I interfere, unless peremptorily called for. I will give individual enterprise all the scope that it requires, even until it trespasses on the royal commands, and it shall not want the succor that my authority can supply. This succor I will extend alike to native industry, and, as is my wish, so shall I exert myself to rescue it from the state of backwardness into which it is plunged.

"Such is my sincere desire to respond worthily to the unlimited confidence with which her majesty has been pleased to honor me, by supporting and consolidating that happy peace and security which the inhabitants of these islands enjoy, and cherishing their wealth and prosperity. To put these resolutions in force, I reckon upon the coöperation of all the authorities, more especially upon that of the royal council, of which I have the honor to be president; and from my personal acquaintance with all of them, I may entertain a well grounded hope that they will proceed in union and har-

mony, not allowing a spirit of competition, or ill-timed discord, to stifle their zeal for the service of H. M. or the common good of these, her royal vassals. The boundary line of the faculties and privileges of all is distinctly marked out; not only will I respect it myself, but I will take care that it is trespassed by no other individual; and although, by the royal decree of the 8th of April last, H. M. has been pleased to grant me new powers of the most ample and unlimited nature, I will not make use of this great distinction and high mark of her confidence, unless compelled to exert them in defense of the important trust committed to my care.

"I reckon likewise upon the loyalty of the distinguished army of these islands, as it may count upon my attachment and particular regard. I will endeavor that every individual of it may look upon me as his comrade, a sharer of his fortune, interested in his welfare, in his advancement, and determined to honor and protect all those whose conduct may respond to my hopes. Although fully persuaded that the meritorious chiefs and officers at its head will, as until now, know how to be grateful for the distinction and confidence which H. M. has bestowed upon them, still having been schooled by a long experience, I will not fail to inculcate the strictest discipline; and convinced that this is the true strength of soldiers, the nurse of warriors, and the support of the state, I will never look with an indulgent eye on the slightest breach of its laws.

"I have thus given a slight sketch of the principles which I propose to act upon in the government of these islands. Having adopted them because I believe them just, I will support them with firmness because I consider them equally conducive to the fulfillment of my duty, and the accomplishment of my ardent desire for the happiness of this country.

"GABRIEL DE FORRES.

"Manila, March 1st, 1835."

**ART. VII.** *Journal of Occurrences: Black lines in the streets of Canton; imprisoned linguist, pilot, &c.; hong merchants; local officers; drought; bribery and sacrilege; death of imperial officers at Peking; literary examinations; riots in Kansuh; memorial to the emperor, with regulations restrictive of foreign trade at Canton.*

A great variety of occurrences and rumors, some of them of a very serious, and others of the most trivial, character, have come to our notice during the month. There is, however, in the political hemisphere a stillness like that in the natural world before a storm, when the elements are held in suspense. There are too, in the course of nature, or rather in that of Divine Providence, signs which interest the most careless observers. It is said by the Chinese, that when a new family is destined to ascend the throne the event is preceded by happy prognostics; and that in like manner, the fall of dynasties is preceded by monsters and prodigies. The fall of mountains, earthquakes, excessive heat, outbreking of fires, raging storms, inundations, drought, &c., are presages of misfortune. To these, they add many other things which they regard as the precursors of evil. Dark blackish lines in the streets of Canton, and of the adjacent villages, have been objects of wonder among the populace during the last few weeks. We cannot ascertain what has given rise to the belief of the existence of the phenomena in question; it is clear, however, that the "dark, blackish lines," exist nowhere else ex-

cept in the darkened imaginations of the people. There are other things, however, such as protracted dry weather, and the like, which though they may not be 'presages of misfortune,' are evidently judgments sent from God. The workers of iniquity often go unpunished in this world, while calamities overtake those that do well: but often also, it is otherwise. Whether this great nation, for the iniquities and cruelties with which it is filled, is soon to be dashed in pieces, or whether it is to be preserved, purified, and elevated, we will not venture to predict; but will endeavor to mark those occurrences which illustrate the condition and character of the inhabitants of the land, and those events which manifest the will of God concerning them.

*Imprisoned linguist, pilot, &c.* The expectation, expressed in our last number, that the linguist and others charged with aiding and abetting the late chief superintendent in coming to Canton, would speedily be released, has not been realized. On the contrary, it now seems certain that they have been sentenced to transportation,—the linguist to the cold country, and the pilot to one of the neighboring provinces. There is, however, an obscurity about this case, which will induce us to refer to it in a future number. By the bye, we should like to know what has become of the "innocent, unfortunate man," who several months ago, "in obedience to the laws" of the celestial empire, "voluntarily gave himself up," to the local authorities. Has he, or has he not, been set at liberty? If not, where is he, and what is his condition?

*Hong merchants.* Fatqua, one of the respectable hong merchants, who was recently delared in debt to government, to the amount of more than three hundred thousand taels, has been compelled to stop business; and it is said is endeavoring to procure a declaration of bankruptcy and sentence of banishment, in the hope of being able after a few years to return and live on "private property." Goqua's hong, which was recently shut up, has been reopened, under the name of Tunghing instead of Tungyu. Puhoyqua is also resuming, or is about to resume, business.

*Local officers, &c.* Governor Loo left Canton early in the month for a tour through the western departments of this province and to Kwangse, to attend the military reviews. His excellency has given orders to the Chinese authorities at Casa Branca to watch carefully the barbarians at Macao, and to seize and send up to Canton any natives of a suspicious character.

*Drought.* During the last eight months scarcely any rain has fallen in this neighborhood. In consequence of this, several edicts have been recently published. The following singular one appeared on the 25th inst.:

"Pwan, the acting chefoo of Kwangchow, issues this inviting summons. Since for a long time there has been no rain, and the prospects of drought continue, and supplications are unanswered, my heart is scorched with grief. In the whole province of Canton are there no extraordinary persons who can force the dragon to send rain? Be it known to you, all ye soldiers and people, that if there is any one, whether of this or any other province, priest or such like, who can by any craft or arts bring down abundance of rain, I respectfully request him to ascend the altar (of the dragon,) and sincerely and reverently pray. And after the rain has fallen I will liberally reward him with money and tablets, to make known his merits. Speedily comply with the summons. Delay not. A special edict."

To this, some of the rogues in the street have added the following lampoon:

*Kwangchow tae show, yer Pwan kung,  
Ping she tsò sze le woo tung;  
Kin chaou kew u, woo ling ying.  
King jen chuh she tsing keu Lung.*

"Kwangchow's great protector, the magnate Pwan,

"Always acts without regard to reason;

"Now prays for rain, and getting no reply,

"Forthwith seeks for aid to force the Dragon."

In obedience to this inviting summons, an 'extraordinary person' has presented himself before the chefoo, and has ascended the altar, promising that he will compel the old Dragon, the god of rain, to send down copious showers within three days: what will be the consequences of this mockery remains to be seen. Abundance of incense is being offered; crowds of people are thronging the temples; the slaughter of animals continues interdicted; and the chief southern gate of the city is closed up.

*Bribery and Sacrilege.* There is scarcely any species of malversation or sacrilege, which is not in vogue among the Chinese. Many of these evil practices and misdemeanors become so familiar that they excite neither surprise nor compunction. None, not even the dumb idols of the country, are free from the rapacity and insults of both rulers and people. Not many years ago, in a season of drought like the present, the chief magistrate of the province, after having prayed a long time to the god of rain without gaining his purpose, and finding also that his offerings and presents produced no effect, became enraged with the god, put a chain about his neck, dragged him from his temple, and exposed him to the hot, scorching rays of the midday sun. During the present month, (up to the present day, the 29th,) great efforts have been made to move the compassion of the gods: officers of government have gone to the temples; sometimes alone, and sometimes *en masse*: but all their endeavors have hitherto been in vain. "When these officers have to deal with us," say some of the shrewder ones among the people, "they can usually soon obtain the object of their wishes by some means or other; but now they can obtain nothing from the gods, either by their prayers, by their offerings, or by their threats."

All officers of government are strictly forbidden to receive bribes. But this prohibition has very little effect. The great difficulty is, since the laws which regulate the system of bribery are unwritten, to determine in any given case the amount of money that shall be paid, and the persons among whom it shall be divided. The recent edicts have been a fruitful source of gain. The people must have provisions; and the butchers must sell the beef, pork, &c., which they have slaughtered. But to do this, it is necessary to blind the eyes of the police men who are near them. Sometimes the poor butcher comes in contact with two sets of these harpies; and then he is in danger. A case of this kind occurred on the 24th inst. The man opened his stall under the protection (which he bought) of the Tartar soldiers near one of the gates of the city. A servant of a civil magistrate, passing that way, and being refused the demand which he made, reported the case to his master, who immediately hastened to the spot accompanied by a number of his soldiers. The butcher stood his ground, supported by his friends, the Tartar soldiers; the magistrate descended from his sedan, and ordered his minions to seize and bind the impious wretch who dared to violate a public edict. Blows soon followed angry words, and the magistrate beaten and overpowered by numbers, was compelled to return. The next day, the butcher was missing, and the case was reported to the superior authorities.

*Peking: death of imperial officers* Recent gazettes contain notices of the death of four high officers of state; viz. Tsaou Chinyung, Tac Tunyuen, Wanyin, and Shingyin. The first of these died of a cold, in the 87th year of his age. He was cabinet minister, president of the Hanlin college, &c. &c. The second, Tunyuen, was president of the tribunal of punishments; the third was president of the tribunal of public works; and the fourth was commissioner to Canton last year; he died on his way back to Peking.

*Literary examinations.* In consequence of the empress dowager, the step-mother of Taoukwang, reaching the 60th anniversary of her birth (not the 70th, as we erroneously stated in a former number,) there are to be this year

throughout the empire, extra literary examinations, for attaining both the higher and lower degrees. The examinations for the degree of *keu jin*, are to take place at the usual time, viz. on the 8th moon of the year. This joyous event, "the holy mother's birth day," and another equally felicitous, the exaltation of a new empress, have caused a great variety of special favors, pardons, &c., to be decreed; all of which induce his majesty to hope that this year will be one of great rejoicing throughout the empire.

*Riots.* There is in the gazettes, a notice of riots in Kansuh. An attack was made on the office of the governor, and his house was set on fire by the populace. The affray, however, was soon stopped, and quiet restored.

*Document from the hoppo, containing a memorial from the Canton government to the emperor, with eight regulations restrictive of foreign trade.*

*Pang.* by imperial appointment, superintendent of the maritime customs of Canton, &c. &c., issues this order to the hong merchants, requiring their full acquaintance with the contents thereof. I have received the following communication from the governor:—

"Whereas, I the governor united, on the 25th day of the first moon, in the 15th year of Taoukwang, with your excellency the hoppo, and Ke, the lieutenant-governor of Kwangtung, in framing a respectful memorial concerning restrictive regulations decided on for the direction of the trade and of barbarians: We must now await the receipt of a reply in vermilion [i. e. in the imperial handwriting], when the same shall be reverently recorded and communicated to you.

"A communication is at the same time addressed to the governors of the metropolitan provinces [Chihle and Keängnan], and of Mineh [Chêkeäng and Fuhkeän], and to the lieut.-governors of the provinces of Keängsoo, Chêkeäng, and Fuhkeän, requesting that they will issue general orders to all civil and military officers along the coasts within their jurisdiction, strictly to command that the merchant ships, hereafter, when resorting to Canton to purchase foreign goods, shall one and all repair to the chief custom-house of Canton, and request a stamped manifest, enumerating the goods and their quantities; likewise to disallow private purchases; and also to maintain strict investigation, that if any vessels from sea, bringing home transmarine goods, be found on examination to be without the stamped manifest of the custom-house, such goods may be immediately regarded as contraband, and examination made and punishment inflicted, according to the regulations.

"Instructions also are given to the tungche of Macao, for him immediately to give strict orders to the pilots, the compradors, and so forth, that they may obey, and act accordingly. Hereafter, they are imperatively required to adhere to the regulations established by memorial to the emperor: they are to be careful in piloting vessels; and they must not unlawfully combine (with foreigners) to smuggle; if the barbarian ships go out or come in contrary to the regulations, or if the barbarians clandestinely go about in small boats to places along the coast, rambling about the villages and farms, the said pilots are to be assnredly brought with strictness to an investigation: if there be any sale or purchase of contraband goods, or stealthy smuggling of goods liable to duty, and the compradors do not report according to the truth, they also are to be immediately punished with rigor; and are decidedly to have no indulgence shown to them.

"Instructions are likewise given to the poochiingsze and anehasse to examine and act in accordance with the tenor of the copy of this memorial; and immediately to transmit directions to the civil and military officers along the coast (of the province) to act in obedience thereto; also to command the hong merchants and linguists to enjoin orders on the barbarian merchants of every nation, that they may one and all act it in obedience thereto, and not oppose. Besides all this, it is befitting that I address this communication to you the hoppo, that you may, in accordance with the tenor of the copy of the memorial, issue orders on all points to the hong merchants and linguists, that they may enjoin orders on the barbarian merchants of every nation, for them to obey and act accordingly."

This coming before me the hoppo, I unite the circumstances, and issue this order. When the order reaches the said merchants, let them act in obedience to the tenor of the copy of the memorial, and enjoin orders on the barbarian mer-

chants of every nation, that they may pay obedience thereto. Oppose not. A special order. Annexed is a paper containing a fair copy of the memorial, as follows:—

"A reverent memorial, respecting restrictive regulations, determined on for the direction of the trade and of barbarians, is hereby presented, imploring the sacred glance to be cast thereon. With reference to barbarians from beyond the outer seas, coming to Canton to trade, since the time when, in the 25th year of Keên-lung [1760,] restrictive enactments were fixed by a representation (to the throne), there have also been further regulations from time to time determined on: namely, in the 14th year of Keäking [1810], and in the 11th year of Taoukwang [1831], by several former governors and lieutenant-governors; and on representation (to the throne) the same have been sanctioned; obedience has been paid to them, and they have become established laws. These have been complete and effectual. But during the length of days they have been in operation, either they have in the end become a dead letter, or there have gradually sprung up unrestrained offenses. Last year, the English company was ended and dissolved. The said nation's merchants come at their own option to trade. There is none having a general control. Although commands have been issued to the said nation's barbarian merchants to send a letter home to their country, to continue the appointment of a *taepan*, who shall come to Canton for the direction and control (of affairs); yet as the merchants are now many, and individuals are mingled together, while affairs are under no united jurisdiction, it is necessarily required that regulations should be enacted and published, that they may be obeyed and adhered to. But the affairs of time have variations of present and past; and since the English barbarians' company is dissolved, the attendant circumstances of commerce are also slightly different from what they were formerly.

"Besides those old regulations respecting which it is unnecessary further to deliberate, but which may all, as formerly, continue to be distinctly enumerated in plain commands; and besides the regulations regarding the management of barbarian debts, and regarding the strict seizure of smugglers, which have already been specially represented; there are still regulations which require to be reconsidered, for the purpose of adding or altering. These, we, your majesty's ministers, calling into council with us the pookingsze and the anchasze, have carefully deliberated upon. The rules of dignified decorum should be rendered awe-striking in order to repress overstepping presumption; the bounds of intercourse should be closely drawn, in order to eradicate Chinese traitors; the restraints on egress and ingress should be diligently enforced; the responsible task of investigation and supervision should be carefully attended to: then surely in the restrictive enactment, there will be unceasingly displayed minute care and diligence. At the same time the hong merchants should be strictly commanded to deal fairly and equitably; each regarding highly his respectability in order that all the foreigners, thoroughly imbued with the sacred dew of favor, may universally quake with awe, and be filled with tender regard. Looking upwards, to aid our sovereign's extreme desire to soothe into subjection the far-coming barbarians, and to give weight and attention to the maritime guard; we respectfully join these expressions in a reverent and duly prepared memorial; and also take the eight regulations which we have determined on, and making separately a fair copy thereof, respectfully offer them for the imperial perusal: prostrate, supplicating our sovereign to cast the sacred glance thereon, and to impart instruction. A respectful memorial.

"Taoukwang, 15th year, 1st moon, 28th day. [February 25th, 1833.]

"We respectfully take eight additional and altered regulations, restrictive of the barbarians, whereon we have deliberated and decided, and having attentively made a fair copy thereof, we with reverence offer them for the imperial perusal:"

1. The outside barbarians' ships of war conveying goods are not permitted to sail into the inner seas. It is requisite to enforce with strictness the prohibitory commands; and to hold the naval force responsible for keeping them off.

On examination it appears, that the trading barbarians may bring ships of war to protect their goods themselves. This has been the case for a long time past. But the regulation hitherto existing, only permits them to anchor in the outer seas, there waiting until the cargo vessels leave the port, and then sailing back with them. They are not allowed to presume to enter the maritime port. From the

period of the reign of Keïking onwards, they have gradually failed to pay implicit obedience to the old rule; and last year there was again an affair of irregularly pushing in through the maritime entrance. Although the said barbarians, sailing into the shallow waters of the inner river, can effect nothing in the least; yet restrictive measures always should be perfect and complete. With regard to the line of forts at the Bocca Tigris, there are now some additional erections and some removals in progress; and at the same time more cannon are being cast, and measures of preparation and defense are being determined on. It is, besides this, requisite to enforce with strictness the regulations and prohibitions.

Hereafter, if a ship of war of any nation conveying goods presumes to enter either of the maritime ports of Cross harbor or the Bocca Tigris, the barbarian merchants' cargo vessels shall have their holds altogether closed, and their trade stopped, and at the same time the (ship of war), shall be immediately driven out. The naval commander-in-chief also shall be held responsible, whenever he meets with a ship of war of the outside barbarians anchored in the outer seas, to give commands immediately to all the officers and men of the forts, that they apply themselves to the object of keeping up preventive measures against the same; also to lead forth in person the naval squadron, to cruise about with them in guard of all the maritime entrances, and to unite their strength to that of the forts, for the purpose of guarding against (any such ship of war). Should the officers or soldiers be guilty of negligence and indolence, they shall be reported against with severity. It is imperatively necessary that the power of the naval and land forces should be exerted in unbroken concert, that the barbarian ships may have no way of irregularly pushing through.

2. When barbarians stealthily transport muskets and cannon, or clandestinely bring up foreign females, or foreign sailors, to the provincial city, the hong merchants shall be held responsible in all points for investigating the matter.

It appears on examination, that barbarians may carry with them one sword, one rapier, and one gun each: this the regulations do not prohibit. But if they presume, besides this, to bring cannon and muskets or other military weapons, or foreign females, up to the provincial city, the fixed regulations hold the officers and men of the guard-houses responsible for finding out and stopping them. The guard stations have indeed the responsible task of searching and discovering; but the barbarian merchants at Canton, dwelling in the outside barbarians' factories, the apartments which they occupy are all rented by them from the hong merchants. The said merchants' ears and eyes are close to them: they certainly cannot be ignorant (of anything they do); it is evidently befitting that they should, on all points, be held responsible for investigating and finding out (whatever is done).

Hereafter, the barbarians of every nation shall be altogether disallowed bringing up muskets, cannon or other military weapons or foreign females, or sailors, to the provincial city. If any should clandestinely bring them up, the hong merchant from whom their factory is rented, shall be held responsible for discovering and preventing it, and for disallowing them to be brought into the factory; and for at the same time reporting to the local magistrate to present a report (of any such attempt). Should he suffer, connive at, and conceal such attempt, the said hong merchant shall be punished according to the law against clandestine intercourse with outside nations. The officers and men of the guard stations who fail to discover such misdemeanors shall also be severally tried and rigorously punished, as guilty of 'failing to investigate and wilfully conniving.'

3. Pilots and compradors of barbarian ships must have licenses from the tungche of Macao; it must not be allowed that they should be privately hired.

It is found on examination, that in the office of the tungche of Macao, there have hitherto been appointed 14 pilots: and whenever a barbarian ship arrives in the sea outside the Bocca Tigris, a report should be made to the said tungche, that he may command a pilot to take the ship into the port. For the provisions and necessities required by the barbarian merchants on board the ship, a comprador should be employed: who is also selected from among men conspicuous in their native place for substance and property, and is appointed by the said tungche to fill the station. Of late, there has constantly been a set of vagabonds in the outer seas, falsely acting in the capacity of pilots; who artfully make away with the goods of barbarians, and then run off. There has also been a class of vagabonds who craftily assume the name of compradors, and unlawfully combine for the

purpose of smuggling and other illegalities. When the thing is discovered, and search is made for them, their names and surnames having been falsely assumed, there are no means of finding and bringing them to trial.

Hereafter, the tungche of Macao, when appointing pilots, shall ascertain fully their age and outward appearance, their native place, and habits of life, and shall then give them a place on the list (of pilots), and a sealed and signed waist-warrant.\* A list also shall be kept of them, and a full report respecting them sent to the office of the governor and to the custom-house, to be there preserved. When a barbarian ship is to be piloted in, a sealed license shall be given to them, stating explicitly the names and surnames of the pilot and master of the ship, which when the guard stations have verified, they shall let the ship pass on. Any men without the sealed and signed waist-warrant, the barbarian ships must not hire or employ. With regard to the compradors required by the barbarian ships, when anchored at Macao, or Whampoa, they must all have waist-warrants given to them by the said tungche; and must be subject at Macao to examination by the said tungche, and at Whampoa, to examination by the Pwanyu heñ magistrate. If the barbarian ships come in or go out contrary to the regulations, or if the barbarians clandestinely go about in small boats, to places along the coast, rambling among the villages and farms, the pilots shall be brought to a strict investigation. And if there be any selling or purchasing of contraband goods, or any stealthy smuggling of goods liable to duty, and the compradors do not report the same according to the truth, the offense shall be rigorously punished.

4. With regard to hiring and employing natives in the barbarian factories, there must be limits and rules clearly settled.

On examination it appears, that it was formerly the regulation, that the trading barbarians should not be permitted to hire and employ any natives except linguists and compradors. In the 11th year of Taoukwang it was, on representation (to the throne), permitted, that in the barbarian factories, for gatekeepers, and for carriers of water and carriers of goods, natives might be hired for (foreigners) by the compradors. But the silly populace earnestly gallop after gain, and possess but little shame. And adjoining the provincial city, are many persons who understand the barbarian speech. If the barbarians be allowed to hire them at their own pleasure, it will be difficult to prevent unlawful combination and traitorous procedure. It is evidently befitting that a limit and rule should be fixed, and that a special responsibility should be created.

Hereafter, in each barbarian factory, whatever be the number of barbarians inhabiting it, whether few or many, it shall be permitted only to employ two gatekeepers and four water-carriers; and each barbarian merchant may hire one man to keep his goods. It shall not be permitted to employ any more than this limited number. The comprador of the barbarian factory shall be held responsible for hiring these men; the linguists shall be held responsible for securing, and filling up the places of the compradors; and the hong merchants shall be held responsible for securing, and filling up the places of the linguists. (This will be) a shutting up rule, extending through progressive grades. If there be any illicit combination or breach of law, only the one who hired and stood security shall be answerable. At the same time commands shall be given to the superintending hong merchant, to make out monthly a fair list of the names and birthplaces of the compradors and coolies under each barbarian's name, and hand it in to the district magistrate, to be kept in the archives, ready at any time to be examined. As to the carriers of goods, the linguists shall be commanded to hire them miscellaneously, when the time comes (that they are required); and when the business is finished to send them back. With regard to natives being hired to become the menial attendants of barbarian merchants, under the name of *shavdn* [servants], it shall still be forever prohibited. Should merchants hire coolies beyond the limited number, or clandestinely hire *shavdn* [servants] as menial attendants, the linguists and hong merchants shall both receive punishment.

5. With regard to barbarians sailing vessels about in the inner rivers, there should be reductions and limitations severally made, and the constant practice of idly rambling about should be prohibited.

\* This is a piece of wood with characters cut thereon, to be carried about the person; hence called a waist-warrant.

It appears on examination, that the barbarian trading vessels, when they enter the port, anchor at Whampoa. In going to and fro between Canton and Macao, the English company's skippers only have hitherto been permitted to travel in flag-bearing *sampan* boats. This kind of sampan is a boat with a rather large hull, and a deck over it; rendering it easy to carry in it military weapons and contraband goods. Now that the company has been dissolved, all the flag-bearing sampan vessels should be done away with. As to the barbarians residing in the foreign factories, they are not permitted to presume to go in and out at their own pleasure. In the 21st year of Keäking [1816], when governor Tseäng was in office, it was arranged, that on three days, namely, the 8th, 18th, and 28th, in every month, they should be permitted to ramble about once, in the neighborhood. Of late years, the said barbarians have continually disobeyed the old regulations; it is imperatively necessary to enforce powerfully the prohibitory commands.

Hereafter, all the barbarians, when their ships reach Whampoa, if they have any business requiring them to go to and fro between Canton and Macao, or to interchange letters, are only permitted to use uncovered small sampans; they may not again use flag-bearing sampan vessels. When the small sampans pass the custom-houses, they must wait until they are searched; and should they have in them contraband goods, or cannon, or other military weapons, they must be immediately driven out. The barbarians residing in the factories shall only be allowed to ramble about on the 8th, the 18th, and the 28th, three days of each month, in the neighboring flower gardens, and the *Huechwang sze* temple [on Honan]. Each time there must not be more than ten individuals; and they must be limited to the hour of five in the evening to return to their factories. They must not be allowed to remain out to sleep, or to drink liquor. If, when it is not the day that they may receive permission, they should go out to ramble, and they exceed the number of ten individuals, or if they go to other villages, hamlets, or market-places, to ramble about, the hong merchants and linguists shall both receive punishment.

6. When barbarians petition on any subject, they should in all cases petition through the medium of the hong merchants, in order that the dignity of government may be rendered impressive.

On examination it appears, that the written characters of outside barbarians and of the central flowery people are not of the same nature. Among them [the former], there are some who have a rough knowledge of Chinese characters; but they are unacquainted with style and good diction, and are ignorant of the rules required for maintenance of dignity. When they petition on affairs, the expressions are devoid of intelligent signification, and there is always much that it is difficult to explain. They also, in an irregular manner, adopt epistolary forms, and confusedly proceed to present papers themselves; greatly infringing the dignity of government. Moreover, that for one and the same barbarian affair, petitions should be presented, *either* through the medium of the hong merchants, or by barbarians themselves, is an inconsistent mode of acting.

Hereafter, on every occasion of barbarians making petitions on any affair, they must always have the hong merchants to petition, and state the circumstances for them. It is unnecessary that they should themselves frame the expressions of the petitions. If there be an accusation to be brought against a hong merchant on any affair, and the hong merchants may, perhaps, carry it oppressively, and refuse to petition for them, then the barbarians may be allowed to go themselves to the offices of the local magistrates, and bring forward their charges; and the hong merchants shall be immediately brought to examination and trial.

7. In securing barbarian ships by hong merchants, there should be employed both securities by engagement and securities by rotation, in order to eradicate clandestine illegalities.

It is found on examination, that when barbarian ships come to Canton, the old rule is, that they should be secured by all the hong merchants in successive rotation; and that if they transgress the laws, the security merchant shall alone be responsible. Afterwards, it was apprehended, that securing by rotation was attended with offenses of grasping and oppressive dealing; and all the *keäng keö* barbarian [i. e. country] ships were permitted themselves to invite hong to secure them. Now, the company has been dissolved; and the barbarian ships that come are scattered, and without order, if the responsibility of being secured by the

hong merchants in rotation be again enforced, as formerly, it is apprehended that offenses of extortionate oppression will arise. And yet if suffered themselves to choose their securities, it is difficult to insure that there will not be acts of unlawful combination.

Hereafter, when the barbarian ships arrive at Canton, they shall still, as formerly, be permitted to invite hongs in which they have confidence, to become their engaged securities; and all the trade in goods, the requesting of permits, the payment of duties, and the transaction of public affairs, shall be attended to by the engaged security merchant. In the payment of duties, the tariff regulations shall be conformed to; it shall not be allowed to make the smallest fractional addition. At the same time, to each vessel shall be appointed a security by rotation, the duty of which, each hong merchant shall fulfill in order of successive routine. It shall be his special duty to examine and investigate affairs. If the engaged security merchant join with the barbarian to make sport of illegal practices and traitorous machinations, or secretly add to the amount of duties, or incur debts to the barbarians, the security merchant by rotation shall be held responsible for giving information thereof, according to the facts, that the other may be brought to an investigation, and that the debts may be reclaimed. If the security by rotation connive, he shall also, on discovery, be brought to an investigation.

8. If barbarian ships on the seas, clandestinely sell goods chargeable with duty, the naval force should be held responsible for finding out, and seizing the same. Also communications should be sent to all the seaboard provinces, to examine and investigate.

It appears on examination, that when the barbarian ships of every nation bring goods to Canton, it is reasonably required that they should enter the port, pay measurement charges and duties, and sell off through the medium of the hong merchants. But the said barbarian vessels continually east anchor in the outer seas, and delay entering the port; and some even do not at all enter the port, but return and sail away; not only storing up and selling opium, but also, it is feared, clandestinely disposing of foreign goods. We, your majesty's ministers, on every occasion of such being reported to us, have immediately replied, by strict directions to the naval force to urge and compel them to enter the port, or if they will not enter the port, to drive them instantly away, and not permit them to loiter about. We have also appointed officers at the various maritime entrances, to seize with strictness smuggling vagabonds. In repeated instances, men and vessels going out to sea to sell opium have been seized, and on investigation, punishment has been inflicted. But the province of Canton has a line of coast continuous along the provinces of Fuhkeën, Chêkeäng, Keängsoo, and Teentsin [Chihle]. Traitorous vagabonds of the several provinces sail in vessels of the sea on the outer and ocean, clandestinely buy and sell goods, dealing with the barbarians, and then carry back (their purchases) by sea. This class of traitorous dealers, neither entering nor leaving any of the seaports of Canton, there are no means of guarding against or seizing them. And the foreign goods having a divided consumption, the amount that enters the port is gradually lessened; the consequences of which on the duties are great.

Hereafter, the naval commander-in-chief should be held responsible for giving commands to the naval vessels to cruise about in the outer seas in a constant course; and if there be any dealers approaching the barbarian ships, clandestinely to purchase foreign goods, immediately to seize them and give them over for trial and punishment. Also, regulations should be established, that vessels of the sea, of whatever province, when wanting to purchase foreign goods, shall all repair to the chief custom-house of Canton, and request a sealed manifest, enumerating the goods, and their quantities; and that none shall be permitted to make private purchases. Communications should be sent to the provinces of Fuhkeën, Chêkeäng, &c. that general orders may be issued, requiring obedience to be paid to this, and that strict search may be maintained in all the seaports, that if any vessel of the sea bring back foreign goods, and it appears that she has not the sealed manifest of the custom-house, they shall be immediately regarded as contraband, and, on legal investigation, the vessel and cargo confiscated.

Taoukwang, 15th year, 2d moon, 10th day. [March 8th, 1835.]







